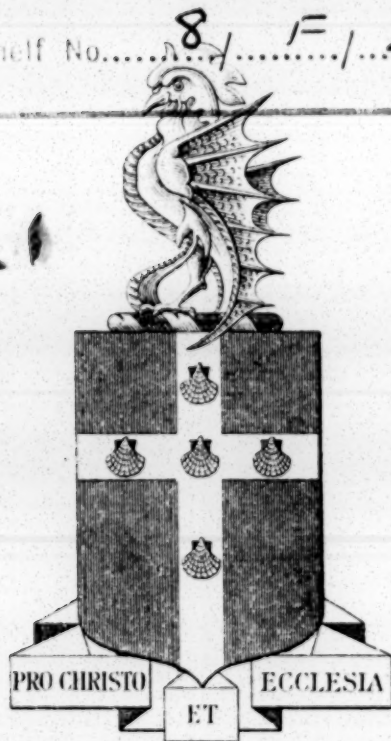


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THE
Scripture-Doctrine
OF
ATONEMENT,
FIRST

In relation to *Jewish* Sacrifices,

AND THEN

To the Sacrifice of our Blessed Lord
and Saviour JESUS CHRIST,

EXPLAINED,

And proved to be Vicarious, Equivalent,
and Satisfactory, for SIN; and vindicated
from the Misrepresentations of
Mr. JOHN TAYLOR, of *Norwich*.

In a LETTER to that AUTHOR.

By HENRY LEE, LL.B.

Lecturer, and Master of the Free-Grammar
School of St. Olave's, *Southwark*, and Chaplain
to the Rt. Hon. Lord MOUNT-CHARLES.

L O N D O N :

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L O N D O N :

Sold by E. GARDNER, near the Cross-Keys
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Thos. Hutchinson



THE
Scripture - Doctrine
OF
ATONEMENT, &c.

S I R,



FRIEND of mine lately put into my hands your treatise on the *Scripture-doctrine of atonement*, and desired me to give him my free opinion of it. I have read it with the *caution* you recommend in your preface, being well apprized how careful a man ought to be in matters of religion, lest he should admit a doctrine without evidence of its truth, or reject it without due examination; extremes which men are too apt to run into: I hope I have kept clear of them, for I meant to do so.

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I have also read it, as you desire, without *any deference to your judgment*. Indeed, as all true *faith cometh by hearing, and hearing by the word of God*, no great names, no personal respects should be suffered to put any bias upon our minds, to incline them to accept or discard what may be proposed to them. The credentials of a doctrine ought to be examined singly by every man; to be tried by the *word of God*; and what can be established by such authority, has undoubtedly a right to our assent. I wish all, Sir, may have read your performance with care, and, as you wish, with little deference to your judgment, notwithstanding you have given the world great hopes of your abilities; for you possibly may, as you say, have mistaken the sense of revelation. I declare myself your friend, whether or no you will count me such I know not: but I have reason to think you will not look on me to be your *enemy*, because I here mean at least to *tell you the truth*, as well as to comply with my friend's request.

You say, in your preface, your intention is upright; and that you heartily wish your errors may be clearly discovered, and candidly corrected: therefore from such an upright mind I may expect nothing less than that my endeavours, which aim to gratify your wishes, will be acceptable. I have endeavoured to acquit myself with *Christian*
candor,

candor, and that warmth only which becomes the use of *the sword of the spirit*.

To begin then with the proposition you set out with in your first chapter, "That the *Jewish* religion consisted very much in symbols, i. e. in outward material signs, by which *inward moral dispositions* were represented." And, of a truth, it did consist not only very much, but, if I may believe the Apostle, *all* of *shadow* or *symbols*; their very lives being the manifestations of the *life of Him by the faith of whom they lived*, *Galat. ii. 26*. And these *symbols* were doubtless outward material signs of *inward moral dispositions*, if you mean by *moral dispositions*, certain *dispositions of God* towards our sinful nature, effectual to take away sin, and renew our title to happiness. But it is not clear, that by moral dispositions you meant this. If you did, then I conceive a common reader would have understood you much better, if you had defined these symbols to be *outward material signs of inward heavenly graces, to be given to man in Jesus Christ*. But I apprehend you meant not, or at least your words (and I hope I don't wrest them) lead me to think you meant not, that we should take your expression in this sense; because you say, *p. 6*. though without any other evidence than your own personal judgment, "That sacrifice is some-

" times

“ times offered without any special reason
 “ given for it.” “ That then it seems to
 “ have been an act of homage, *p.* 15. God
 “ who is a Spirit cannot be thus pleased,
 “ (meaning with effusion of blood):” *p.* 14.
 “ Nor is it possible to make any applica-
 “ tion of material things to His mind or
 “ essence, which can no ways be affected
 “ with them.” *P.* 20. “ Sacrifices were a
 “ symbolical address to God, intended to
 “ express before Him the devotion, &c. of
 “ the heart, &c. Whatever is expressive of a
 “ pious and virtuous disposition may rightly
 “ be included in the notion of a sacrifice.”
P. 21. “ The effect that sacrifices had with
 “ God cannot well be conceived to be *any*
 “ other than that of prayer and praise, and
 “ other expressions of our religious regards.”
 You call it “ A penitent address to God,”
 and say, *p.* 22. “ That the priest made
 “ atonement for sin, by sacrificing a beast
 “ only, as that was a sign and testimony of
 “ the sacrificer’s pure and upright heart.”
 Whence I think I have a right notion of
 your meaning, when I say you understand
 sacrifices not to have been offered as *propiti-*
atory, or with any reference to *Jesus, the*
One offering for all. On this account there-
 fore, and in the defence of our *most holy*
faith, I must except against your first pro-
 position; not because you make the *Jewish*
 religion

religion to consist “very much of symbols,” but because you make those symbols to have a reference to somewhat in the *offerer*, and not to *Jesus*, and to have *no other* effect with *God* than that of prayer and praise. For, should this be granted, we should destroy the very *foundation* of *Christianity*, and give up the faith of the Gospel: we should be obliged, with no little blasphemy, to say, *Christ fulfilled not the law*, nor answered the end of sacrifice, when he offered himself, for man, as the person without whom there was no coming to the Father, and as *the Lamb which taketh away the sins of the world*. Now sacrifice, and the other rituals under the law, according to you, referred not to any thing of this sort: upon your principles, sacrifice had a view to somewhat in man, which should qualify him to be accepted: yet under the gospel it respects us as persons, who without it *can do nothing*, John xv. 5. How then was the law fulfilled upon your supposition? Not at all. And who dare advance such a horrid accusation against the spotless Lamb of God? But is the end of the sacrifice under the law different from that of the great *passover sacrificed for us*? God forbid. I am shocked to think how a man can study to make it so, much more shocked to see you have done it

it in the places already cited, not without great contradiction to yourself, *p.* 15. and 128. where you allow us to take our account of the design of the law from the Apostles, who were inspired to give such account by the same Spirit that indited the law. We have the authority of the Apostle, *Galat.* iii. 24. that the law was *a school-master to bring us unto Christ*. I must insist then, that *attending to the law* was *learning Christ*; that *doing the law* was exhibiting *Christ* before *God*; that *Christ* was *the end of the law* towards *God* and towards *man*; and that the disposition he wrought in the Father was *good-will towards men*; and in *man*, abhorrence of those sins which cost *Christ* so dear, *repentance* or renovation towards *God*; gratitude and love to *Him*, who washed us from our sins in his own blood, *Rev.* i. 5. If a schoolmaster was to teach the art of fortification from *models* or *maps*, surely attending to him would be learning fortification, and *doing* what he taught would be exhibiting a *regular fortification* to another *in favour of* ourselves. And this appointment of the *symbolic law* as a *school-master*, to bring us unto *Christ*, was, as yourself does not doubt but it was, well adapted to the genius of the people, and to the times. I should suppose the genius of the people of the *Jews* was like that
of

of *all other* before or since, only instructible *through the channels of sense*. Their religion was therefore, by *symbolic* representations, brought *under* the cognizance of their sense. A glass was made, which faithfully reflected its concerns; and herein they *saw*, though *darkly* and *in part*, and had evidence before their eyes, of the things they were to believe in, and to hope for, 1 Cor. xiii. 12. And, as to the times, they were like the *present* times, wherein not only nothing less than this *sensible* evidence would go down, but this also was frequently *overlooked*: men took upon them then as they do now, in direct opposition to the first and second commandments, to *make gods* for themselves, and *terms* for themselves.

2. You say, “ a great part of these symbols are of little use to us now-a-days, “ and therefore it is of no great consequence “ whether we do, or do not, understand “ them.” Yet, by your own concession, “ Their sacrifices seem to bear such a relation to the death of *Christ*, and are so “ frequently referred to in the writings of “ the New Testament; that you say it “ seems necessary to have just ideas of the “ one, in order to our forming a right judgment of the other.” Whereby you seem most evidently to contradict yourself: sacrifices of *necessity* imply the *temple* and its
B
appur-

appurtenances, and the offerers and their dispositions; and not only the *greatest* part, but *all* the symbols; because as *Christ*, the great sacrifice, is the *end* of the law, the whole of it, so the *Levitical* sacrifice was the *typical* end of the *law*, whereto all its *commandments* or *statutes* referred, and wherein all its *curses* centered: consequently then, it is absolutely necessary for us to know the meaning of *all* the symbols, in order to conceive properly of the *nature* and *end* of sacrifice in *every* respect, under the law, as the right conception of this must be previous to our forming a right judgment of *Christ's* sacrifice in *every* respect. You must surely pay but little regard to what *St. Paul* says, *Rom. xv. 4. Whatsoever things were written afore-time were written for our learning, that we might have hope*, before you can justify what you have here asserted; and I presume your mistakes (I would hope I may call them so) have arisen from your not attending to the *meaning* and *usage* of the *symbols* under the law. Be our enquiry then into the *nature* of sacrifices.

3. Now, in making this enquiry, I shall not rehearse the several *occasions* of sacrifice, which were *many*, and made the matter of the sacrifice *different*: nor shall I be particular about the rituals, but mention them as I need them. I shall only here then
 prove,

prove, that you have no grounds for asserting, sect. 4. "That, on general occasions," (which words, I confess, I do not understand) "there is no special reason given for "sacrificing." All *faith cometh by hearing, and hearing by the word of God*. Yet we read *Heb. xi. 4. By faith Abel offered a better or greater sacrifice than Cain*: therefore there was a *preceding word of God* to man, whereon this *faith* was grounded. Now the word of God speaks at all times *uniformly*; nor can we suppose, but that what is declared to be *the end of sacrifice in one place*, was *always the end of it*, Christ then being called *the end of the law*, *Rom. x. 4*. He must necessarily have been *the end of sacrifice under the law*, *sacrifice* being a *part of the law*: and, if Christ was *the end of sacrifice under the law*, according to *the word of God*, then he was, *before the law was written*, declared, by the *word of God*, to be *the end of sacrifice before the law*. Whence we have this instructing inference, that whenever sacrifice was *properly* offered, let the occasion have been *what it will, general or particular*, as you please to speak, it was offered with the view of *pleading or urging a Christ crucified before God*, to make prayer or praise acceptable, as we are wont to say, according to Christ's direction, through Jesus Christ. I say, it

was offered, when *properly* offered with this view. Indeed, *Cain* offered it, as you conceive it to have been offered, as “ *An act of homage* paid to God, as the Maker, “ *Owner, Ruler, and Preserver of all things;*” as if he held his inheritance from God, by *some service of his own* : for he brought not the *Lamb*, and pleaded not his title *under the right* of his Saviour. But please to remember, God *had not respect* unto him, and his offering, but *rejected* him. And, I will be bold to say, you cannot produce me one more instance of a sacrifice mentioned *before* the law, which was not offered as a tender of Christ crucified : though you seem to think, without any evidence, there may be many ranked under this head, *p. 7.*

4. Again, To give you further proof of the invalidity of your assertion, “ That sacrifice “ was at times offered, without any special “ reason assigned for it,” I must desire you to recollect, that Christ is called, *Rev. xiii. 8. The Lamb slain from the foundation of the world.* Now, how is this true, if he was not *slain* in his *figure*. Remember also, that the Holy Spirit, to whose determination we who believe the Scriptures are bound to submit, frequently speaks of sacrifice as a type of Christ, *our Passover, sacrificed for us.* The reasoning in the Epistle to the *Hebrews*, and *1 Cor. v. 7.* is grounded upon
its

its being so. *Abraham* is said, *through faith*, to have offered his son, to whom the promise was, that in him *All the nations of the earth*, and not only his seed after the flesh, should be blessed. *Through faith* *Noah* condemned the world, and became heir of the righteousness (of course somewhat extraneous to the inheritor) which is by faith. *Through faith* *Sarah* herself received strength (as the Church does now). *Through faith* *Jacob* blessed his sons, and *Moses* kept the *Passover*; All before the law was written: so that I cannot conceive how my conclusion, That sacrifice, properly offered, was offered *through faith*, in the thing signified by the *Holy Ghost*, Heb. ix. 8. can be evaded, unless you can prove, 1. That sacrifice means not the same thing in one place that it does in another, and was not always attended with the same dispositions or faith in the offerer to make it acceptable. 2. That the Cherubims served not the same purpose to *Adam*, that they did to *Moses* and *Aaron*; which purpose St. *Paul* declares to be, that of patterns of heavenly things, purified with sacrifices, that were also patterns of better things than these. And I hope you will not make use of this evasion, for then you may go on with an equal shew of reason to prove, that the same God is not understood by the word
 God

God in any *two* places in our Bible. Pass we on then next,

5. To *chap. 2.* in which you propose to shew the *meaning, design, and efficacy*, of sacrifices.

Of a *religious* nature, as you say, doubtless they were, and had a *primary* and principal respect to God. Because,

6. (1) As you say, "The *tabernacle*, afterwards the *temple*, was regarded as the palace and *residence of God upon earth*, where his presence was *signified*, &c. and therefore *all* approach to that must be supposed (I should have said *believed*) to be an *approach to God*:" And, by your permission, I must add, *through Jesus Christ our Lord*, of whose *body*, with the *fulnes of the Godhead dwelling in him*, the temple, wherein the *symbolical presence* of God dwelt, is declared to be a *figure* by Christ himself, *John ii. 21.* "And, when all the sacrifices are ordered to be brought to *this* sanctuary, &c. and the *blood*, partly to be sprinkled towards the *Divine Presence*, and partly poured out at the *foot* of the altar; no doubt can be made, but those sacrifices had respect unto God;" and, by your leave, unto the *body of Jesus*, the *great offering* to be made by the *great High-Priest*, and to the *blood of sprinkling* in this body. *Christ*, as we read in *Heb. ix.*

24. went into the true *Holy* (place) of the *Holies* (or Holy Ones) to plead his blood and merits, of which this typical transaction in the *tabernacle* or *temple* was a *preluding* or *rehearsing* scene.

(2) "The priests," as you say, "were his
 " servants, and ministered to him in holy
 " things; and therefore their solemn ac-
 " tions," and I must add, *every one* of their
 actions in the *House of God*, down to the
bearing of burdens in the tabernacle, *Numb.*
iii. and *iv.* " must bear relation to God,
 " whose ministers they were." To this ac-
 count I must add a more *explicit* one from
 the Scriptures. These ministers or priests,
 which were taken *in the stead of all the*
first-born among the children of Israel, *Num.*
iii. 12. officiated not in their own name, but
in the Name of the Lord, *Deut.* x. 8.—xviii.
 19. *St. Paul* therefore calls the priesthood,
 which was a part of the law, *Heb.* x. 1. *A*
shadow of the good things to come; a figure
for the time then present, *iv.* 9. *who serve*
unto the example and shadow of heavenly
things, *viii.* 5. He styles this ministry, a
 pattern of a more excellent ministry, *viii.* 6.
 the high-priest of an *high-priest of good*
things to come, by a greater and more per-
fect tabernacle, *ix.* 11. So that what things
 the priests did in the *tabernacle* or *temple*,
 were, *in figure*, the actions of the Lord,
 done

done in *his body*, in *whose name* they officiated. The offerings or sacrifices *in the temple* were, *in figure*, the offerings or sacrifices *of the Lord, in the temple of his body*. And it was a Saviour they looked at in the person of the priest, *the Lord's Christ, taken in the stead of all the first-born of the Israel of God*, who were all to be *holy and clean* as the *Israelites* were, by what he did in the *tabernacle of his body*.

7. Indeed, upon your own principles, this account is true, because you call the temple *the residence of God*; and this temple you must own, as you value your perseverance in the faith of the Scriptures, to be a figure of the body of *Christ*: I ask then, whether *every* action done in this *temple*, was not, *in figure*, the *action* of our *great High-Priest* in the *temple of his body*. This cannot be denied, as the Scriptures are true, by any who receive them; nor by you, unless you will argue against your *own concessions* here, and in *p. 128.* in the note. If you want further proofs from the Bible, that the tabernacle or temple had a reference to another more perfect tabernacle or temple, see them in *Psal.* v. 7.—xi. 4.—xxvii. 5, 6.—xlvi. 5, 6.—lxi. 4.—lxv. 4.—lxviii. 29.—lxxviii. 67, 69.—xcii. 13.—cii. 16.—cxxii. 9.—cxxxii. 5, 8, 13, 14. and *Isa.* iv. 5, 6.—xvi. 5.—xxxiii.

xxiii. 20. *Amos* ix. 12. *Ezek.* xxxvii. 27.
and *Mal.* iii. 1.

8. (3) Besides, "Some sacrifices, you
" say, were, and some were not, accepted."
If they were offered, as God would have
them offered, they were accepted, *Lev.* i. 4.
The sacrifice in *Lev.* xxii. 2. *for a peace-*
offering to the Lord (to make our peace
with him) *must be perfect*, as *Christ*, who
is *our peace*, was and is perfect: there shall
be no blemish therein. A spotted, blind,
or diseased offering, he cannot away with;
what pleases him must be spotless, and man
must plead this to be accepted. Why you
bring *ver.* 23. as a proof that some sacrifices
were *not accepted*, I know not; for it says
only, that *a bullock or lamb, that hath any*
thing superfluous or lacking in his parts, shall
be accepted, if offered, as God would have
it offered, *as a free-will offering*; but *for a*
vow, or retribution to God, it should not
be accepted. A work, offered in Christ as
this sacrifice in the tabernacle, which has
additions it ought *not* to have, or some de-
fects in it, shall be accepted for a *free-will*
offering of *love*, &c. but for *that* which
should make *peace* it shall not be accepted.
No, we must *not* plead ourselves, but Christ
for *our peace-maker*; which shewed the *Is-*
raelites, that their acceptance was not of
works but of *grace*. The *blind* were not

done in *his body*, in *whose name* they officiated. The offerings or sacrifices *in the temple* were, *in figure*, the offerings or sacrifices *of the Lord, in the temple of his body*. And it was a Saviour they looked at in the person of the priest, *the Lord's Christ, taken in the stead of all the first-born of the Israel of God*, who were all to be *holy and clean* as the *Israelites* were, by what he did in the *tabernacle of his body*.

7. Indeed, upon your own principles, this account is true, because you call the temple *the residence of God*; and this temple you must own, as you value your perseverance in the faith of the Scriptures, to be a figure of the body of *Christ*: I ask then, whether *every* action done in this *temple*, was not, *in figure*, the *action* of our *great High-Priest* in the *temple of his body*. This cannot be denied, as the Scriptures are true, by any who receive them; nor by you, unless you will argue against your *own concessions* here, and in *p. 128.* in the note. If you want further proofs from the Bible, that the tabernacle or temple had a reference to another more perfect tabernacle or temple, see them in *Psal.* v. 7.—xi. 4.—xxvii. 5, 6.—xlvi. 5, 6.—lxi. 4.—lxv. 4.—lxviii. 29.—lxxviii. 67, 69.—xcii. 13.—cii. 16.—cxxii. 9.—cxxxii. 5, 8, 13, 14. and *Isa.* iv. 5, 6.—xvi. 5.—
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accepted, nor the *lame*, nor the *sick*, nor a *corrupt thing*, Mal. viii. 10, 13. But what is your conclusion? "That they had respect unto God's favour and approbation." True, they had; and were appointed the spotless means to obtain it. *Psal. xx. 1, 3.* (not the Lord, as you cite this text, but) *The Name of the God of Jacob remember all thy offerings, and accept thy burnt sacrifice: to accepting the sacrifice was previous to an acceptance of the person.*

9. (4) "They were offered to obtain a blessing, or by way of thanksgiving, or for the remission of sins;" that is, *through the blood of Jesus Christ, and in Jesus Christ*, of whom the temple was a figure *wherein* the sacrifice was offered, and pleaded for the sinner: whence "these sacrifices must," not only, as you say, "have respect to God in very important concerns," but also to our Lord *Jesus Christ* (by sect. 6.) *through whom* believers, and their services, were, as they are now, accepted.

10. (5) "Add to this, that the mind of the offerer was to be well disposed; otherwise the sacrifice was not pleasing to God." What disposition this was you do not mention, therefore give me leave to make use of St. Paul's account of it, *Heb. iv. 2. The word preached did not profit them, not being mixed with faith in them that heard it.*

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They apprehended not the thing signified by the word, and were not by faith united to it. For, whenever sacrifice was *not pleasing*, it must have been offered with *another* view than God intended it should be offered, and not as a *memento* of Christ crucified for men, which we have already proved, in *sect.* 3. to have been the view of God in instituting it. He then that had faith in the thing signified, must have pleased God, *whom without faith it is impossible to please*. “The offerer,” you say, “was always to lay his hand upon the head of the sacrifice; and, though an act of the mind is but once expressly said to attend that sacrificial rite, *viz.* upon the day of atonement, when *Aaron* confessed the sins of the people, *Lev.* xvi. 21. yet, probably, this was always the case.” How you could mistake the end of *putting the hand upon the head* of the sacrifice I know not: but I conceive it appears, from the passage referred to, that the hands were laid upon the head of the live goat, and then *confession was made (over) upon (7y) him of all the iniquities of the children of Israel, and of all their transgressions in all their sins*: and, by *imposition* of hands, a sign of the *imputation* of what was *not originally* his, they were put *upon the head* of the goat; and, in consequence of this, it is

said, he *bore upon him all their iniquities*. The *imposition* of hands was therefore an act expressing the *imputation* of the sins confessed *upon* him. But you own, "it is probable," (I suppose you mean *proveable*) "that the laying on of hands was to be attended with the confession of sins:" Now, pray, why must not I add, *upon the sacrifice*, since it is so in the text, and the sins are declared *to be put upon it*: and how such a confession of their sins upon it suits your opinion, that *no* sins, nor guilt of sin, were *transferrable*, will be shewn in its place. But well might they sacrifice with the voice of thanksgiving, as you cite *Jon. ii. 9.* when their sins were thus made the Lamb's, that *his* sufferings might be deemed *theirs*, and they be perfected by the *offering of the body of Jesus once for all*. But what do you infer? why, what I confess I never heard questioned, that "sacrifices are of a religious nature, and moral," if you mean some *morem*, or *mode*, of action, on the part of God, in order to *reconcile us to himself*, "and had their effects with God to *whom*, and with the persons *by whom*," and I must add, *for whom* (see p. 21, 22. of your book) "they were offered."

11. But, first, as to the significancy and effect they had with respect to God, you ask, "Were they a gift or present?" Yes, they were

were a gift, being each a shadow of the great sacrifice, which was a gift of the only-begotten Son of God, whom God gave, and of the body or flesh which Christ gave for the life of the world, John iii. 16.—vi. 51. Eph. v. 2, 25. Galat. i. 4. These texts which follow speak of them as a gift or gifts, Num. xviii. 11. *The heave-offering of their gift.* Ezek. xlv. 13. *This is the oblation that ye shall offer; — ye shall give the sixth part of an ephah of an omer of barley.* Ezek. xx. 39. *Pollute my holy Name no more with your gifts.* Exod. xxx. 12. *The ransom-money.* Deut. xvi. 17. *what they brought before the Lord at the feasts.* Exod. xxxv. *their offerings for the tabernacle are said to be given.* Nay, in *Leviticus* throughout, what they brought to the tabernacle are called *offerings*; and Levit. xxvii. 9. we read, *If it be a beast whereof men bring an offering unto the Lord, all that any man giveth of such unto the Lord shall be holy.* Lev. ii. 18. *The offering* is said to be *presented*.—ix. 12. *The blood* is said to be *presented*.—xvi. 7. *The two goats* are said to be *presented*. Hence Psal. lxxvi. 11. *Bring presents unto him that ought to be feared.*—lxxii. 10. *The kings of Sheba shall offer gifts.* Matt. v. and xxiv. Christ says, before the law was fulfilled, *come and offer thy gift*; so that *offerings*, by which name all the sacrifices

sacrifices are called, were gifts. Further, the *priests*, as well as the *sacrifices*, were a gift. Numb. viii. 10. *Thou shalt bring the Levites (which were to bear the iniquity of the congregation, viii. 1—23.) before the Lord, and the children of Israel shall put their hands (their sins by imputation) upon the Levites. And Aaron shall offer the Levites before the Lord for an offering of the children of Israel, that they may execute the service of the Lord. And the Levites shall lay their hands (sins) upon the heads of the bullocks—and thou shalt offer the one for a sin-offering, &c. to make an atonement for the Levites. — 14. They are to be separated — to be God's. — 15. To be cleansed, and then offered for an offering. — 16. For they are wholly given unto me from among the children of Israel, instead of such as open every womb. Whence we read of Christ giving himself in the texts before cited : and because the priests offered gifts, St. Paul, in his Epistle to the Hebrews, v. 1. speaks of it as being a fact well known, that every high-priest taken from among men is ordained for (or over) men in things pertaining to God, that he may offer both gifts and sacrifices for sins. — viii. 3. Every high-priest is ordained to offer gifts — 4. Seeing that there are priests which offer gifts. — ix. 9. In which were offered gifts and sacrifices : and*
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it is on these grounds the Apostle says, *ver.* 32. *Wherefore it is of necessity that this man have somewhat also to offer.* So that, unless a man questions the authority of both testaments, I see not how he can question whether the *sacrifices*, the *priests*, and the *tabernacle*, &c. were a gift or no, since they were but shadows of Christ, who is in *himself* the *sacrifice*, the *high-priest*, and the *tabernacle*, and has told us he *gave himself*.

12. You, in this paragraph, next ask, “Was the burning of fat or flesh a grateful smell to him?” And I must answer it was, when it was offered with that view with which God intended it should be offered; else what mean these texts, *Gen.* viii. 21. *The Lord smelled a sweet savour*, when *Noah* offered burnt-offerings on the altar, *Lev.* ii. 12.—iii. 16, &c. *Ezek.* xx. 41. *I will accept you with your sweet savour*; and *Isa.* xliii. 23, 24. *Ye brought me no sweet cane.* *Eph.* v. 2. *Christ was the sweet smelling savour*, re-offered and pleaded in the sign of it.

13. To the third question you put, “Was he pleased with the effusion of blood, and the death of his creatures?” I must answer, Yes; he was pleased with them, as being *the blood of the covenant of Jesus*, and *the death of his Lamb*: else, why is blood
said

said to *make atonement for the soul*? Why is the sacrifice called *a sacrifice for sin*? If God was not pleased with them, he never would have ordered them, never remitted sin on these accounts. But St. Paul says, they were figures and *shadows*; and indeed it is unreasonable to suppose God forgiving sins on these accounts, otherwise than as these things had, and were offered as having, a connection with the blood of *the Lamb of God*; and in this light they were as acceptable to God, as our pleading Christ offered *once for all*.

14. You say, "The *Jewish* writings strenuously enter their protest against this notion of them;" and you conclude, "God, who is a Spirit, cannot be thus pleased; nor is it possible to make any application of material things to his mind or essence, which can no ways be affected with them." Now, Sir, to speak my mind freely, you have mistaken the matter *toto cœlo*: for, however the *Jewish* writings urge the ability of their legal sacrifices to take away sin by some *supposed* merit in men's works, the inspired Prophets, instead of protesting against the efficacy of the *Levitical* sacrifices to take away sin, or to excite an approving pleasure in God, protest only against their being qualified, as mere gifts and services of *men*, to draw down the
favour

favour of the Most High. God wants not *men's* gifts nor *men's* services to justify them, for these cannot avail to this end: and the Psalmist would intimate to us, that it is not in man's power to give to God *any* consideration for his mercy, *Psal. l. 1. Offer unto God thanksgiving — Call upon me.* This is all man has to do, God has done the rest; and it is to what God *in* Christ was to do which the legal services referred: *Consider this*, he goes on, *ye that forget God*, what he was engaged to do, by promising to be *their* God. *Whoso offereth praise* (for his spiritual creation) *honoureth me, and to him who ordereth (his) way aright, will I shew the salvation of God.* But here is not a word about God's not being pleased with the *sacrifice*, as the sacrifice of his *Jesus* or *Lamb*, or with the *burning of fat* or *flesh*, as the mortifying of lusts, and the destroying of the body of the sins of the flesh, *by the circumcision of Christ*; or with the effusion of blood, as the *blood of Christ*; or with the death of the sacrifice, as the *death of Christ*. No such things his soul delighted in. This figurative accomplishment of his will, which Christ says, *Psal. xl. 6. cited in Heb. x. 7. He came to do*, he could not but be pleased with, as it stood and was offered, as it stood connected with the real completion of it. For, though he was not

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pleased

pleased with them because of *any* ability in the things *themselves* to raise his pleasure, yet he was pleased with them as being the things wherein the faithful offerer shewed and pleaded *the Lord's death till he came*. It is on this account the *Lord had respect unto Abel, and to his offering*, Gen. iv. 4. It is hence the burnt-offerings are called, in thirty-four places in Scripture, if I am right in my calculation, *a sweet smelling savour unto the Lord*; because they represented Christ's offering himself *a sacrifice to God for a sweet smelling savour*, Eph. v. 2; so that you seemingly have determined too hastily, that God "cannot be thus pleased nor "affected with material things." On your supposition I may safely say, the actions of our bodies cannot affect him. But you cannot say this is true: then material things, *by their connection with* spiritual things, as the body with the soul, may affect him. *Faith* indeed was the thing which *made* the union, and consequently *made* the sacrifices have an effect with God, as it is that mean by which *alone* the human and divine nature can be allied. Pray, then, consider this, and recal this peremptory sentence of yours, which would supersede the counsel of the Most High: for consider, you arraign, I hope unwittingly, all the *Apostles* and *Prophets*, nay, the *Great God of Heaven*, be-
sides

sides all the rational deductions of *common sense*, when you say, "God cannot be affected with *any* application of material things." Nay you, by this, condemn *all* sorts of worship, because you take away the *only* motive which can *produce* or *preserve* it, namely, *its being agreeable or pleasing to God*; for it is with the *tongue* we praise and pray; it is from *matters of sense* we have all our ideas whereon our *faith* is founded. And the conclusion, from your premisses, must necessarily be this, That *none* of these services, as being *applications of material things*, can any ways affect God. Alas, Sir! why are we bid *to believe*? Why is he that hath *faith* said to *please God*, and God said to *love him*? Are these mere words, or are they not declarations of matters of fact. This I know, God has spoken them, and God *cannot lie*. Wonder not then I dissent from you in this matter, as the difference between *God's* testimony and your's is *infinite*: and besides this, I have the testimony of common sense; for *he that comes to God must believe that he is*. Now *faith* supposes *evidence*, and *evidence* can only subsist in *visible* matters, and these *visible* matters offered in *faith* must be pleasing, because *faith* is so pleasing, that *without faith it is impossible to please God*: but *sacrifice* is a *visible* matter; its design, you

own, was to represent the *death of Christ*, and man was to plead it as having body and soul: this *sensible evidencing* scene must then be accompanied with *faith* in that which is evidenced; and an act like our nature, *mixed with faith*, must of necessity be acceptable to God, and excite him to perform those promises which he has made throughout the Scriptures, to them *only* who *believe in the Lord God*.

15. But, (in 19.) after saying, "They could not affect God," you say, "The *Levitical* law supplies no answer to this question, namely, In what manner sacrifices had respect to God." Now, not to dwell on the *inconsistency* of making this enquiry, after you have determined "no application of them can make them to affect God;" I apprehend you have overlooked the *sense* of the *Levitical* law, as you have overlooked the end of the *Levitical* sacrifices. For, in truth, I cannot but charitably believe, before you could venture to publish such a doctrine, that you did not consider the *Levitical* law was given by God, and that you was supposing God to have given a law to his people, whose meaning they were strangers to. For, on such a supposition, what will become of the wisdom, or of the goodness, or of the justice, of God? What *blame* could be laid on the *Israelites*,
for

for not performing ordinances which they did not understand? And what *punishment* be in justice inflicted upon transgressors, through an involuntary and necessary ignorance? I hope, therefore, when you see these consequences of your assertion, which I believe you will not chuse to justify, that they may induce you to correct your judgment on this head, by taking it for granted amongst all men, that what brings on such shocking conclusions, can never be a true account of the divine law. However, at least excuse me for justifying the faith for which I must answer at the great tribunal of Heaven, and which is, that God talked intelligibly to his people, and gave them a law, whose meaning they were well acquainted with, and for transgressing of which they are, as all must be, said to be *inexcusable*. I can produce you abundant evidence for this; but, to wave it at present, let us reason upon your own principles.

16. I will, with you, take it for granted, "That, to consult the sense of the Prophets and Apostles, who had a clear and full knowledge of the nature and ends of the divine institutions, is a just and authentic method of discovering and ascertaining the truth." But, in order to strengthen their evidence, I do not suppose the Fathers knew not the meaning of their
rites,

rites, as for instance, of *circumcision* : for I believe, because it is to be proved, that this was known by them to be *a token of a covenant confirmed before of God in Christ*. *Circumcision* had “ a relation to the heart,” you say, “ and signified the putting off of “ the body of the sins of the flesh.” But pray say, whether by the person circumcised, or by another whom the circumcised and circumcising person represented? If you say, It was done by the person circumcised, I must insist upon it, that no mere man of *himself* ever put them off, or had his heart *thus* circumcised. If you say, It was done by *another* whom the parties doing and suffering this act represented, then I must join issue with you. *Abraham* was a type of the *Father of the Faithful, our Lord*, and being circumcised did, by your allowed evidence from *Coloss. ii. 11.* represent Christ circumcised, *in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ* ; and the parties circumcised knew they were *not* to circumcise themselves, but to *suffer a circumcision* by and in *another*, of which *circumcision* was known to be only a *token* : and every considerate person (to use your own words) will allow this account to be so far satisfactory. But if it is, how tallies this estimation

estimation of suffering a circumcision in Christ, *in whom ye are circumcised*, with your assertion, That there was *no* transfer of sin and guilt made to Christ? For what can be plainer, than that if we are circumcised in Christ, we were deemed to be collectively in him, as we all were in the loins of *Adam, who was the figure of him that was to come*, Rom. v. 14. If in him we put off the body of the sins of the flesh by the circumcision of him, then *his* body was held to be the representative *body of the sins of the flesh*, which was circumcised, cut off, or put off. But more of this by and by: I must now consider the sense of the *Levitical* institutions, as gathered from the Prophets and Apostles.

17. "The temple," you say, *sect.* 20. "is called the *house of prayer*, Isa. lvi. 7. and "with relation too to the sacrifices there offered." True, it is called *a house of prayer*, but remember it is the *temple of the body of Christ*, and the residence of God, by your own concessions, *sect.* 13. Now let us hear the text: *All the sons of the stranger that (join themselves) are joined (נִלְוִים) to (upon, עַל) the Lord (and do not depend upon themselves, nor detach themselves from their interests in this Lord, but are one with him) to serve him (and not the vanity of their own minds) and to love the*

Name of the Lord (which is given to Jesus Christ, and is *above every name*, and besides which *none other name under Heaven is given unto men*, whereby they may be saved) *to be his servants*; every one that *keepeth the sabbath from polluting it, and taketh hold of my covenant*; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people, namely, Christ, wherein the fullness of the Godhead dwelleth bodily (for the Most High dwelleth not in temples made with hands, Acts v.) in whom ye, who sometimes were far off, are made nigh by the blood of Christ, Eph. ii. 13; in whom neither circumcision availeth any thing, nor uncircumcision, Gal. vi. 15; where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond or free, but Christ is all, and in all, Coloss. iii. 11; for through him (the temple not made with hands) we both have access by one Spirit unto the Father, Eph. ii. 18. "Here prayer," you say, "or solemn address to God, and sacrifices, are terms equipollent." On what grounds I know not: I confess I see not any such equivalence. Prayer seems to me to be one thing, and sacrifice to be another.

But

But it is promised, their *sacrifices shall be accepted*, and the *temple* is called a *house of prayer* (though indeed the *Jewish temple* is not called so in this text) and therefore the terms are equipollent, that is, equivalent. Surely, Sir, you are not desirous to urge this matter home upon any considerations. It is a *Prophet* to whom you are ascribing your sense of his words, and therefore you should thank a person that would prevent your speaking of him what he *never* meant to say. And indeed, what weak premisses have you chose to ground your conclusion upon. *Sacrifice*, in its primitive meaning, from *sacrum* & *facio*, as *making persons holy* who were not holy *before* they were made so, seems to be a thing you do not relish; and therefore this meaning of it is to be explained away, because the temple, wherein sacrifices were offered, is supposed to be called a *house of prayer*; though should it be called so, it would not prove that sacrifice and prayer was one and the same thing. The text, Sir, speaks of the Christian dispensation: it speaks of Christ as the *house of God*, of the sacrifice offered in him, and pleaded by us in prayer; of us, as accepted on account of it, and of Christ as the *house of prayer*, in consequence of this sacrifice, *for all*, not for the *Jews only*, but for *all* people. It speaks of those who, according

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to the law, were *far off*, as *brought nigh* by a connection and union with the Lord *in the temple of his body*; and it holds forth Christ as the person *in* whom, and *through* whom, they should pray to God and the Father. So, in 2 *Chron.* vii. 12. the temple is called *a house of sacrifice*, representing the body of Christ, in whom the great sacrifice was to be made *once for all*. "Incense," you say, "was an emblem of prayer;" of what prayer? of man's prayer, unqualified with the weight of *any* merit? No; incense was not the prayer of man, a *mere* man had *no* business in the temple where the incense was fumed, none but the *priest* fumed it. Incense then, that sweet-smelling savour, was, in figure, the merits of our great *High-Priest*, offered up by him for us *in the temple of his body*, by and *through the eternal Spirit*. We are to plead these merits in prayer, being *a Royal Priesthood built up in Christ*, the true temple of God, 1 *Pet.* ii. 9.—and *made priests unto God*, *Rev.* i. 5. to offer up sacrifices by and in Christ Jesus, the temple *not made with hands*; and accordingly, instead of its appearing, from *Luke* i. 10. that incense was an emblem of *prayer*, which you have referred to as a *proof* of it, we read only that *the whole multitude of the people were praying without at the time of incense*. Now, how you could

could conclude from hence, that “ incense “ was an emblem of prayer,” I know not ; this would have been offering shadow and substance together : besides, we read this incense was what was fumed *in* the temple, and they prayed *without*. As incense then was offered when the sacrifice was slain, that is, as the sweet-smelling favour of the merits of Christ ascended upon the death of Christ, which was the *greatest* act of obedience for us, the purport of their prayers *was*, as it is of *the Christians now*, to plead these merits in their favour. This is clear from St. Paul’s calling Christ’s death a *sweet-smelling sacrifice*, and his blood *precious*, &c. Neither is it plain from Rev. viii. 3, 4. that incense was an emblem of prayer, though you cite them to prove it : *Another Angel came, and stood at the altar, having a golden censer ; and there was given unto him much incense, that he should add to the prayers of all saints upon the golden altar which was before the throne : And the smoke of the incense, with the prayers of the Saints, ascended up before God out of the Angels hands.* So here was incense, meritoriousness, and weight or agreeableness, *added* to the prayers, to make them acceptable ; somewhat that was *extraneous* to the prayers, that was *given* to the Angel : moreover, not the people but the Angel was to

offer them *with* the incense; but not a word of its being an emblem of *prayer*. Indeed *Rev.* v. 8. would, in appearance, have suited your purpose better, had we not already seen what incense was; because here we read of *golden vials full of odors or incense, which are the prayers of Saints*; but they are prayers clothed with a *meritorious incense*, with the *addition* made to the prayers by the Angel in the above citation: they are prayers offered *in the name*, and through the sweet-smelling merits, of our Lord and Saviour Jesus Christ; for so Christ directs us to pray, *John* xv. 16.—xvi. 23. As to *Psal.* cxli. 2. *David* (representing Christ, as all the Prophets did) says, *Let my prayer be set forth before thee as the incense* (incense therefore made prayer acceptable) *and the lifting up of my hands as the evening sacrifice*. Whence we can infer only, that the prayer of a meritorious Christ for man was to be as agreeable *as the incense*, and the *intercession* of Christ, in virtue of his sacrifice, available in God's eye *as the evening sacrifice*. *Incense, sacrifice, and prayer*, are three distinct things; the two first made the third acceptable. Pass we on,

18. To consider, 1 *Sam.* xiii. 12. *I have not made my supplication to the Lord: I forced myself therefore, and offered a burnt-offering.*

offering. And from hence too we can gather nothing but the *necessity* of pleading the merits of a sacrifice, the burnt-offering, in order to make prayer acceptable. *Prayer* formerly was accompanied with sacrifice; this only averted sin, and its consequences, though *modern schemists* vote *all merit* to their prayers, and to themselves, exclusive of *any* sacrifice: they preach *themselves*, and not Christ Jesus our Lord. But let such remember, *Saul* was rejected for his daring presumption, not for *praying*, but for offering a meritorious consideration or sacrifice *himself*, instead of going to *the high-priest of his profession* to do it for him.

19. Before I go on any further, it is necessary to make an observation, which you seem not to have had an eye to, namely, that sacrifice sometimes relates to the great *sin-offering*, *peace-offering*, and *burnt-offering* *Jesus Christ*, and at other times to the free-will offerings which we offer in Christ, as the *Israelites* in the *temple* or *tabernacle*, Lev. xxii. 3. For throughout the Scriptures, Christ is the *foundation* on whom, and the *temple* in whom, we must offer, and through whom we must go to God; and we, as members of his body, are said to sacrifice various things. *Sacrifices of righteousness*, or justification, related to their offering

offering Christ, the justifier, in arrest of judgment upon themselves, *Psal.* l. 14. We read of sacrificing *thanksgiving*, *23.*—*Praise*, li. 17.—*A broken Spirit*, being crucified, dead, and buried with him, *Rom.* vi. 4—6. *Eph.* ii. 5. *Col.* ii. 12. *Gal.* ii. 20. Spiritual sacrifices: *Praise unto God continually, that is, the fruit of our lips giving thanks unto his Name*, which Name is the Lord God manifest in the flesh, the Name of Jesus, *Psal.* xx. 1. and *Phil.* ii. 9. The labours, expences, and persons of Christians, are called *sacrifices*; but in what sense? Every sacrifice supposes a temple, somewhat *extraneous* to ourselves, wherein to sacrifice; and this *temple*, under the Christian œconomy of grace, is Christ's body; and he who is said to offer or sacrifice aught, must of necessity be understood to do it in Christ, the *true tabernacle* or *temple*: for we are only *reconciled*, and *holy*, and *without blame*, *before God* in him, *Eph.* i. 4; and our services are only accepted *for his temple's sake* at Jerusalem, *where his Name dwelleth*, i. e. for the sake of him in whose Name we are bid to do *all whatever we do*, *Psal.* lli. 8.—cxxii. 9. *Col.* iii. 17. For our High-Priest must take our offerings, and, through the *additional* incense of *his* merits, obtain them admittance. Hence we read in *Isa.* lxyi. 20. (which you cite *sect.* 20.) *They shall bring*

bring all your brethren for an offering unto the Lord: But where were they to bring them for an offering unto the Lord? *To my holy mountain Jerusalem, saith the Lord, and I will also take of them for Priests and Levites (and make them Priests unto God, Rev. i. 5.) Isa. lx. 10.* further explains this; where speaking of the manifestation of the glory of the Lord by the birth of Christ, the Lord says, *They shall come up with acceptance on mine altar, and I will glorify the house of my glory; the sons of strangers shall build up thy walls (be built up a spiritual house, Eph. ii. 21, 22.) Thy gates shall be open continually (Christ is the door) that they may bring the forces of the Gentiles unto thee: The city of the Lord, where the Lord is, the everlasting Light and God, thy glory.* So that the dedication was to be of themselves, and their services to the Lord *in Christ*, who was to be the door by which they should enter in, and be saved, *John x. 9.* Blood (meaning of men) spilt in God's service is also called a sacrifice, as you observe, *Phil. ii. 17.)* but to *whom* was it offered, through *whom* was it acceptable, and for *what* was it offered? It was offered to God, and it must be offered as all offerings were, *in a temple:* but the blood of a mere man could not be offered by him for the remission of his sins: the Christian *Philippians* knew better; and
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St. *Paul* has taught them otherwise in *Philip.* ii. and iii. However, you say, “agree-
 “ ably to this, the souls of them who were
 “ slain for the word of God, are represent-
 “ ed to be under the altar, *Rev.* vi. 9, 10.
 “ the very place where the blood or soul of
 “ the sacrifice was poured out, *Lev.* iv. 7.
 “ —xviii. 25, 30.” It is true indeed, that
 the souls are said to be *under* the altar ;
 it is true, the blood was poured at the bot-
 tom of the altar : but what doth all this de-
 note ? You say, “ The readiness of the per-
 “ son who offered the sacrifice to lay down
 “ his life in adherence to God.” On what
 grounds do you say this ? I confess I see not.
 It at first view appears to denote rather the
actual shedding of blood, and laying down
 of life, than “ the readiness” to do it. But
 your allegory, in my eye, seems far fetch-
 ed ; because this blood, under the law, was
 the blood of *the Lamb of God*, and the
 bottom of the altar, which was *without* the
 veil, and therefore not the place covered
 with the mercy-seat, the *foundation*, than
 which we must not presume to lay *any other*,
 even Jesus Christ. Pouring therefore the
 blood on this, denoted the *purifying* or *wash-*
ing of the pattern of heavenly things, called
reconciling the holy place, *Lev.* xv. 20. the
 figure of the body of Christ, *who washed*
us, and consequently himself, in his *own*
blood

blood from our sins, and himself purged our sins, Rev. i. 5. Heb. i. 3. This was the cleansing of our blessed surety, the ground and bottom whereon we stand; and the souls in Rev. vi. 9. were seen in their proper place, built upon this *foundation*, and purified and sanctified by *the blood of the everlasting Covenant*, and having *their robes washed white in the blood of the Lamb*. *Blood*, in the sacrificial style, is not, as you say it is, *life*; neither doth it stand for the *life* of the soul, if you mean that the terms are equivalent. But if you mean, that, by the *blood of the Lamb*, we have our *life*, as *without shedding of blood there is no remission of sins*, I join issue with you; though you must, by this concession, retract what you have said, that it sanctifies as an example *only*. But what then? Was it the blood of the martyrs, or the *blood of Jesus*, that was *poured out at the bottom of the altar*? Surely, this is not to be made a Question of. The Law, the Prophets, and the Apostles, all assert it was, in figure, the *blood of Jesus*, with which *those patterns of heavenly things* were purified; nor can any come but *through Christ*, or be presented *faultless* but *through his blood*. *I am the door, by me if any man enter in he shall be saved*, John x. 9. So that St. John, and the rest of the Apostles and Prophets, could

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not, and *did* not, call this, with you, "the
" souls sacrificed in the cause of religion."

All therefore that he does is, to place those
who were slain for the *word of God under*
the altar, under Christ's covering, under
his shelter, and *in the temple of his body,*
washed in his blood shed therein.

21. Consider, Sir, you are treating of the
things of Heaven, when you make the ri-
tuals of the law your subject. Nay, you
own "the temple to be the residence of
" God, and all approach to it an approach
" to God." Can then, or cannot, man come
to God, *without* a sacrifice? The Apostle
says, *without shedding of blood there is no*
remission. Now what sacrifice must this be?
If you say, of man; please to recollect, it
was somewhat *extraneous* to the offerer, and
was offered in a place where *none* but the
Priests came. If you say, of aught that
is man's, I must be pardoned if I say, this
is supposing man of *himself*, and by some
personal services of his *own*, is accepted of
God: but remember the Holy Spirit says,
it is *by the blood of Christ we are brought*
nigh, Eph. ii. Besides, God was to be ap-
proached to *through* the *temple*, and the
temple could not be entered into but through
the *door*; and the *temple* is the *body* of
Christ, and the *door* is Christ, and therefore
the *sacrifice* offered, and the *blood* shed,
herein,

herein, must needs have relation to the *sacrifice of Christ*; *how* then was man concerned? He was indeed *concerned*, but you see it was at *second* hand: here is no immediate approach for man; all they had, like all we have, is through a *μεσίτης*, a *mediator*, a blessed *medium* of availing mercy, determined on in the council of the Most High; for we read, *the people stood without*, Luke i. 10. But if this is the true state of the case, I entreat you, by your integrity, to reflect seriously how the exhibition of this mediation under the law, witnessed by the Apostles and Prophets to be made there, is frustrated by your reference of the sacrifice, and of the blood of it, to some moral dispositions in the offerer, and not to Christ, *the sacrifice to God*, Eph. v. 2. Heb. ix. 14. According to you, "Our Lord was himself
 " both the sacrifice and sacrificer, and is
 " stiled a Lamb without spot and blemish,
 " to denote his perfect holiness and purity:
 " this suggests to us, that the sacrifice's being
 " without spot and blemish denotes,
 " that the sacrificer ought to perform the
 " service, or to lead his whole life with the
 " utmost sincerity and sanctity of heart."
 Please to explain to us *how* this could be done? that is, How Christ could *live* in this world with sanctity of heart, &c. which you say sacrifice denoted, when he *died* by

being a sacrifice? I cannot conceive this to be agreeable at all to that common sense by which we must try opinions. What! have I lived to hear the wonderful things of thy law, O God, *explained away*: forgive my zeal. How shocking is it to a Christian to hear a *new* purpose, a *new* end of the law, insisted upon, by *one* that professes himself a friend to Christianity? Can any thing be more obvious than the sense of these words, *Christ is our Passover sacrificed for us*, 1 Cor. v. 7. *A better sacrifice*, Heb. ix. 23. *Sacrifices were figures*, ix. 9.—*offered for sin*, vii. 27.—ix. 7. *Things pertaining to God* (ordained) *to make reconciliation for the sins of the people*, ii. 17.

Laying *all* this together with a cool and candid mind, can *any* thing be *more* clear than that sacrifices had a reference to some better and more perfect offering, and that Christ was the offering, *the Lamb of God that taketh away the sins of the world*. Can *any* thing be *plainer*, than that they were not “a symbolical address,” consisting in I know not what, to God, but *figures* of the *price* paid to God the Father, *for the redemption* of captive sinners; *figures* of the spotless *Lamb of God*, which was not an unmeaning address, but a *vicarious, satisfactory*, and *meritorious* offering, whose *obedience and sufferings* are pleaded in *our behalf*

behalf by the High-Priest of our profession, in the temple of his body.

24. You ask, "to what did they avail?" Did *what* avail, the prayers of a *righteous* man? *Not* to his justification; the text supposes him justified *already*, and calls him *righteous*, putting up the prayer of *faith*, James v. 16. So that these his prayers and praise only proved his gratitude for mercy *received* and *obtained*; *more* sanctifying grace, as Christ promises to us. See James i. 6. John xvi. 24. Jude 20. Phil. iv. 6.

25. But if you ask, What *did* the *Levitical sacrifices* avail the person by whom they were offered? the answer *the scriptures* supply us with is, *That* they were effectual to obtain that *peace*, or *remission of sins*, which God ordered, and promised to be conveyed to them *through this* channel; for it is repeated in *Leviticus*, chap. iv. v. vi. *The Priest shall make atonement for him, or them, or their sin, and it shall be forgiven.* On *what* account, I pray? On account of the sacrifice's being "a penitent address to "God?" or, On account of the *blood* of the *sacrifice*? Doubtless, on account of *the Lamb of God*, and *his* blood exhibited and pleaded in a *figure*: for the sacrifice was a *figure* of Jesus, and its blood of the *blood* of Jesus, and there is *none other name under Heaven* given to man whereby he may be *saved*: all possibility and probability of it is taken

taken away. Why hear we then of *other* mediums, or *other* methods of salvation or acceptance? The law ordained *sacrifices for sin*, and these are offered *for sin* as symbols of Jesus, the great sacrifice. But you seem inclined to destroy *this* their meaning and usage: you suppose they were offered only as they were each “a sign of the sacrificer’s pure heart;” and you make *repentance* in man the account on which sin is forgiven; though *repentance* can only come by *grace*, and *grace and truth*, as you own, *sect. 120.* come by *Jesus Christ*. I pity you with all my heart, if you have been *undesignedly* guilty of this mistake. But I see not how I can call it a mistake in the case before us: *Sacrifice* is offered for *sin*, the *sin* is forgiven, and yet it is denied to be forgiven for the sake of the *sacrifice*, though the *sacrifice* is declared to be a *figure* of Jesus; and it is also declared, there is *no other name* given under Heaven for a *mediator*, or *means* of forgiveness, or of remission of sins. Again, you cannot but see, it is not the *party* but the *Priest* who made *atonement for sin*; and therefore you must also see the *sacrifice* was *only* effectual when it was offered by the *Priest* for an atonement for *sin*. Indeed you say, that only *in the sight of God, and with regard to his acceptance*, the Priest made atonement; which I take

take to be the reason of your distinguishing those expressions by printing them in *Italics*. But, if he did make atonement *in the sight of God*, then I conceive *man* had nothing to fear from *any other quarter*, and that there was not *any* thing left to be done by *man* with respect to God, but to plead it as he did by offering it. Why? Because the atonement is expressly said to be made *by the Priest*. Now this Priest was plainly *not* the party offending, and yet you see it was laid *upon* him, to make atonement *for* the offences of *others*; and this atonement was made with a *suffering sacrifice*. But the *Priest* was a *type* of Christ, and acted not in his *own* name, but in the *Name of the Lord*, and the *suffering sacrifice* was a shadow of the *Lamb of God*; therefore I conclude, *that under the Law, as well as under the Gospel, atonement was understood, as it is expressly declared, to be made by the Lord himself, and by his offering a suffering sacrifice in the temple of his body: but he who suffers must suffer justly; the sacrifice then, which was a type of Christ, suffered justly; but for whom did it suffer? Not for its own offences: it was, by your own confession (sect. 31.) incapable of any; yet a goat was a proper emblem of the lusts of the flesh crucified, and as such suffered for the sins of the people, that is, what was*
due

due for those sins; and accordingly this is said to be the atonement *for* sin expressly said to be *in another*, and called the sin of the *other*; but guilt and sin must, some how or other, be *justly* chargeable to a party, before it can with *justice* suffer for *such* sin or guilt: *sin* and *guilt* therefore was and must be considered as *in* the sacrifice; but here it was not *actively*, therefore it must have been by *imputation*. Say then, Sir, whether or no it is not, on the fairest evidence, to be again concluded, *That atonement was known to be made by a sacrifice, which was prefigurative of the Messiah, and which, like him, was to suffer what was due for offences not his own, in justice on the part of God, and of course as bearing man's sin and guilt by the imputation or transfer of it to himself.*

26. But you think *differently* upon this subject. You except (*ch. iii.*) *against* the notion of atonement, by a *substituted* or *vicarious* sacrifice, suffering the wrath of God *for* us, and *in our stead*. Your reasons, if I collect them aright, are these following:

I. Because there is not any sacrifice said to have sin *put upon it*, or *to bear sin*, and of course that we have neither *instance* nor *argument* to justify, in *any* sense, the sentiment

ment of *transferring* sin, excepting *Lev. xvi. 21.* which you deem inconclusive (*sect. 31.*)

II. Because, upon an examination of the scriptural notion of *bearing sin* or *iniquity*, you think it means *no more* than God's *taking it*, or *carrying it, away*; and say, *no proof* can be drawn from *Scripture*, that *bearing sin* includes the notion of *transferring* of guilt from the nocent to the innocent (*sect. 33 to 53.*)

III. Because the victim is *never* said to be offered, or to die, *in the stead* of the sinner (*sect. 53.*)

IV. Because there can be *no* vicarious guilt, and of course *no* vicarious punishment (*sect. 56.*)

V. Because a vicarious punishment, as an *equivalent* to divine justice, is *not* included in the notion of atonement (*sect. 57.*)

VI. Because the *means* of making atonement *for* sin are *not* uniform, but *any means*, whereby sinners are reformed, the judgments of God averted, *atone*, or make atonement, for sins; such as the *sole goodness of God*, the *prayers of good men*, *repentance*, *disciplinary visitations*, *signal acts of virtue and justice* (*sect. 112.*)

VII. Because *transferring* of guilt doth *not* belong to the sense of atonement (*sect. 114.*)

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These,

These, I say, are your reasons, if I collect them aright. By your leave then I will consider them in order, and the arguments with which you think to support them.

27. *First*, You say, "There is not *any* sacrifice said to have sin *put upon it*, or *to bear sin*." I answer, That a *sin-offering*, or offering for sin, and *all* sacrifices on which *the hands were laid*, are said to have sin *put upon them*, and *to bear sin*. For we read in *Lev. xvi. 5*. *He* (the High-Priest) *shall take two kids of the goats for a sin-offering*; one of which was to die, as being a type of the *human and mortal* nature; and the *other* to live, as being a type of the *divine and immortal* nature in the *complicated offering for sin*: And of these *two* goats, which were taken to be a *sin-offering*, and were both brought before the Lord; *one* was *chosen by lot for the Lord*, and the *other by lot for a scape-goat*: then the *goat* upon which the Lord's *lot* fell, representing *him* whose *portion* was and *is the Lord* (*Psal. xvi. 5. — lxxiii. 26. — cxix. 57.*) was to be offered a sin-offering; but the *other*, representing the *divinity* in *him* who *liveth and abideth for ever*, was to be presented *alive* (אֲחֵיִּי subsists) *before the Lord*, to make atonement *upon* him (עָלָיו) *not with him*, for it is translated *upon*, ver. 8.

Now,

Now, *how* the atonement was made upon him we read in the following verses: — 15. *He shall kill the goat of the sin-offering which is for the people, and bring his blood within the veil—* 16. *and make an atonement (or covering as you would have it) for (or on account of) the holy place, from (וְעַל) the uncleanness of the children of Israel, and from their transgressions in all their sins, and so shall he do for the tabernacle of the congregation that remaineth (or, as it stands in the margin, dwelleth among them) in the midst of their uncleanness—and he shall go out unto the altar before the Lord, and make an atonement for it, 18. — and (וְקִדְּשָׁהּ) hallow (purge or cleanse) it from the uncleanness of the children of Israel, 19. — And when he hath made an end of reconciling (or atoning for) the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat (this joint partner in the sin-offering, whose other partner was slain, and whose blood cleansed) 20. and Aaron (the type of Christ, as bearing the iniquity of the congregation, and the judgment of the people) shall (וְשָׂא) lay, or stay, or lean, or establish (so Leigh in his *Crit. Sac. Montan. Buxtorf*) both his hands upon the head of the live goat (the head of Christ is God, *Cast thy burthen upon* G 2 the*

the Lord, and he shall sustain thee, Psal. lv. 22.) and confess (וְיִטֵּן) upon him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat; and shall send him by the hand of a fit man into the wilderness, 21.—And the goat shall bear upon him all their iniquities unto a land of separation, 22. representing that separate estate to which the divinity of Christ, by bearing sin, submitted himself to after the death of the human nature, and during its continuance in the grave: and all this is said to be done, that they might be clean from all their sins before the Lord, ver. 30. One kid of the goats a sin-offering, besides the sin-offering of atonement, and the continual burnt-offering, and the meat-offering, and the drink-offerings, were to be offered this day, Numb. xxix. 11. to keep up the expectancy of that joint complicated person, mortal and immortal, who, by an extraordinary sin-offering, was to cleanse their sins by bearing them, having them first put upon him by our confession of them upon him, in order to make an atonement for them. And excuse me if I say, that you have not considered this great transaction in its several parts; if you had, you must have seen imputed sin, vicarious guilt and vicarious punish-

punishment, and *substituted offering*: for your saying, this goat was *not* slain, will not avail you; because it is sufficient for our purpose, that it is called *a sin-offering*, and said to *make atonement*. For you can only argue thus against it, “ What represented
 “ the Godhead of Christ, our complicated
 “ Mediator, though it had sin *put upon it*,
 “ did not die, because he whom it represented was not to die; and therefore it is
 “ not true, that a sacrifice is said to bear
 “ sin, or to have sin put upon it:” and, by the same way of reasoning, you may deny the *blood of Christ* to be the *blood of Christ*, which yet it is most expressly called, *Acts* xx. 28; because God, the Divine nature, did not die: nay, you may go on, and say, the Divine nature of Christ was *not sacrificed*, because he *died* not: which is contrary to the whole tenor of the Scriptures. But you will not surely build such conclusions upon such premisses: because you object to the *vicariousness* of this offering, merely because it suffered *not* what the party it represented could *not*, from the *immortal* nature of him, be liable to; therefore this does not *at all* affect the matter in debate: for was, or was not, *sin put upon* the scape-goat, is he, or is he not, said to *bear sin upon him*, *sin imputed to him*, *sin imposed on him*? which imposition was denoted by
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the imposition of hands. You cannot deny *this*, without denying what the Scripture positively asserts: and is he not, because of this, called a *sin-offering*? But *sin-offerings* and *burnt-offering* were slain; not *always*, Lev. v. 11. It is *always* ordained, that offerings suffer, or be dealt with, according to their *nature*, or to the *nature* of the party whom they *represented*. The *Priest*, though a gift and offering unto the Lord, who *bore sin*, and made atonement *for sin*, *died not*; because he was a type of the Lord, in whose name he acted; though that sacrifice, which was *given to him to bear the iniquity of the congregation*, Lev. x. 17. *died*, by the application of the blood of which he made atonement *for others*. But, on *this* day, here was to be a rehearsal of what Christ, both *God* and *Man*, both *mortal* and *immortal*, was to do and suffer, in his *two* natures, to make an atonement for *men*, that they might, in virtue of it, be *clean* before the Lord: and therefore, not only *the death* of Christ was exhibited, by whose blood they were cleansed, but also the *share* which the Divine nature had in their reconciliation; therefore the representative goat *dies* not. But does not he suffer? I believe you have not considered either the live goat, as *joined with* the Lord's lot, the *other* goat; or that he *suffered* for man: for, if
you

you will allow me to call it so, this *surviving*, and, with respect to this sacrifice, *immortal offering*, suffered the imputation of the sins of all *Israel*, by the imposition of hands *upon* him; and suffered a separation from his *former* pastures, as God in Christ, from a life of glory to a life of humiliation, *bearing* the reproach of sin. But why should I press this any further, when you own "it is probable, the laying on of hands upon all piacular sacrifices was attended with this confession of sins;" and I must add, as I before observed, what the text authorises me to say, and you own (*sect. 11.*) *upon* them. And indeed it admits of proof, that this was the case, if we are to gather the *end* of sacrificing with a certain rite in one place, from the account of this rite in another: for this is a most justifiable method of reasoning, especially when the writings of the Holy Spirit, who *always*, by the *same* words, means the *same* things, are treated of. Sacrifices then, Sir, whatever their sufferings are, according to the nature of the things sacrificed, are expressly said to *bear sin*, and to have sin *put upon them*. If you need to be referred to instances, please to consult *Leviticus* throughout, where you will find *arguments* and *instances* enough to justify, in the Christian sense, our sentiment of *transferring* sin, and enough to confute
your

your dangerous and deadly assertion of the contrary: where you will find *sin* became *transferred* to the holy place; that it required to be cleansed on *this* account, *Lev.* xvi. 16; that every one, who *touched* or *eat* of the sacrifice *for sin*, became holy by *imputation* and *transfer* of its figurative holiness, *Lev.* vi. 18—27. because the sacrifice was *most holy*, *Lev.* vi. 17—29. Besides, we know, that *iniquity*, mischief, injustice, wrong, violence, are said to be in the hands, *Psal.* xxvi. 10—lviii. 2. *Job* xi. 14. *If iniquity be in thine hand, put it far away*, *Job* xvi. 17. *1 Chron.* xii. 17. *Jonah* iii. 8. Putting then, or *laying on* of hands upon the head of the sacrifice, was *putting* or *laying the iniquity* in their hands on such sacrifice, and *becoming*, as they are said to be in virtue of this, *clean from all their sins before the Lord*, *Lev.* xvi. 30. and to have *clean hands*, *Job* xvii. 9. *Psal.* xxiv. 4. And accordingly the *Jews* have this saying amongst them, That on *this* day they are as *innocent* as *Adam* in *Paradise*, when he was *first* created (see *Burkett* on *Hebr.* where this saying is mentioned). So that we assert not the *imputation* or *transfer* of sin, as far as I can see, without the *greatest* reason; because it is so *plainly* and *literally* expressed throughout this great transaction, which was nothing less than an acting before-

hand

hand of that wonderful scheme of things, *by* which we have *redemption* from our sins, and *righteousness* unto life; nor have you advanced the shadow of an argument against it: all, I think, you have done is, not without some boldness, to assert, against the face of the *plainest* letter of Scripture, that *no sacrifice is said to have sin put upon it, or to bear sin*; because the scape-goat was, as it is called, *a sin-offering*, that is, *a sacrifice*; though it was *not* slain, because its partner in this complicated offering was slain; and it is said to have sin *put upon it*, and to *bear sin*. Nay, what is *more* remarkable in the text you unluckily point out, and whose sense you would evade, *Lev. x. 11. to 17.* we find the *goat referred to*, which was also *the sin-offering* (jointly with the live goat) *Lev. ix. 15.* And it is said, *ch. x. 16, 17.* *Moses diligently sought out the goat of the sin-offering, and behold it was burnt; wherefore have ye not eaten the sin-offering in the holy place, seeing it is most holy, and (God) hath given it to you to bear the iniquity of the congregation, and to make atonement for them before the Lord.* Now, if the goat, which was slain for the people, *ch. ix. 15,* is said to *bear* the iniquity of the congregation, then surely it had sin *put upon it* previously to its *bearing* it; which makes your assertion a downright *contradiction* to Holy

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Writ.

Writ. And, as to *uncleanness* being contracted by the *touch* of the things, *Lev. xi. 23, &c.* you say, certainly *no guilt* was transferred: if you mean, because *no* guilt could be predicated of *those* things they could not transfer *guilt*, I agree with you; but if you mean, *no uncleanness was transferred*, I must, upon the authority of the Scriptures, insist, that it was *transferred*. If liquid colours will leave their tinge on any thing that is capable of it, it is true, that things deemed *unclean* in the eye of God, for very good and wise ends, most certainly *transfer* their uncleanness to *every* subject that is connected with them. How, else, was a *vessel of wood*, or *raiment*, or, &c. unclean by the falling of their *dead* carcases *upon* them? Here is a *transfer* of uncleanness expressly mentioned. You may soon find the reason of this, when you consider the law in its *typical* view, and the *qualities* of the things held unclean: so that you cannot evade the proof from hence of the *transfer* of sin and uncleanness from *one* subject to *another*, which had it not otherwise than by this *transfer* of it. These Scriptures plainly assert it; and, if you chuse to dispute it against them, I am ready to contend with this *sword of the Spirit* against all your opposition.

28. Yet

28. Yet you ask, "How was the sin put upon the sacrifice?" I answer, If sins were put *upon* the goat, then it was by the *imputation* of them to him, denoted by the *imposition* of hands. You say, they could not *really* be transferred; now, if they were transferred at all, then they were *really* transferred by a proper and full imputation of them to the sacrifice; but if you mean, they were not his *personal* offences, I know none that will affirm it; because sin *imputed* and transferred can never be *personal* offence: this is to suppose the offerer actually to become the goat, and the goat the offerer; when the true account is, that their natures were the same as we are, and must be the same by nature; but the estimation of the two parties were different. The sin-offering bore the *imputation* or *imposition* of the sins of the people; and they, on the *account of it*, were esteemed *clean* and *holy*, Lev. xvi. 30. As to any *capacity of sin* in the brute, we affirm it not; no more there was in Christ: but what hinders, that a subject, in itself innocent, and incapable of sin, may, as a sacrifice *for* sin, and if he consents to bear it, have the sin of *another* imputed to him?

29. We must therefore conceive, that sin was put *upon* the sacrifice as a *figure*, to denote its being put *upon* Christ. Its effects

were with God and Man. But I wonder to hear you ask, What effect it could have with him, that the guilt of any person was to be considered as if it was *put upon a brute*? For who says it was *put upon a brute*, considered as a brute? What the Scripture authorises us to say is, that sin and guilt were *put upon* the sacrifice as a *figure* of Christ, and consequently *put upon the Lamb slain from the foundation of the world*. And what effect this had with God, hear from God's own mouth: *This is my beloved Son, in whom I am well pleased*, Mat. iii. 17. *I will defer mine anger for my Names's sake*, Isa. xlviii. 9.—*for mine own sake*, xxxvii. 35. The effects it had with man were, the remission of his sins, and peace and joy in the Holy Ghost, in believing in the thing signified and pleaded.

30. II. Your second reason which you give for excepting *against* the notion of atonement, by a transfer of our guilt and sin, is grounded upon a supposition, that to *bear sin*, in the scriptural notion of it, means *no more* than God's *taking it*, or *carrying it away*. I thank you for your collection of the passages, where mention is made of *bearing sin*; I shall use a *few* of them, as I might *all*, to shew, that *bearing sin*, when applied to God, to our Lord Jesus Christ, to the
Angel

Angel of the Lord, to the *Priests and Levites*, means *imputed sin*.

31. I. First, The *Lord God*, this *fearful* and *glorious Name*, for whose sake God so often promises forgiveness, is said to *bear sin*, *Exod. xxxiv. 7*, &c. It were blasphemy to say it was *any* but the sin of his people which *he* bare; and we know God was *in* Christ, and that it is *he*, who, in the Scriptures, especially in *Exodus*, and the rest of the Pentateuch, is denoted by this attribute; for God would not go with them, *Exod. xxiii. 21*.—*xxxiii. 3*. As to God's bearing a place or people, it is never said in all your citations, *Gen. xviii. 24—26*. *Numb. xiv. 19*. *Psal. xcix. 8*. *Isa. ii. 9*. that he bears a place or people, but *for* (7) a place or people, which you seem to have overlooked: **נָשָׂא** is applied to bearing and supporting his people from *Egypt*, even until now, *Isa. xlvi. 4*.—*lxiii. 9*. *he* being one who carried them as on eagles wings, *Exod. xix. 4*. (as **נֶשֶׂא** a burden upon him) and took sin upon him for their sakes. For the connection of his people with him cannot be better expressed, nor the consequences of it better described, than by these phrases, *he bare them as a nurse beareth her sucking child, in his bosom*, *Isa. xl. 11*. If a person may be said with propriety to *bear* a thing when he has it in his *bosom*, or on his *wings*, then,

then, I conceive, I shall have the permission of all sensible people to say, that this Holy Person *bore* sin; for that he *bore* sin, when he *bore* man in his bosom, needs not to be proved, though it was not *his* but *man's* sin and offence. To this, unless I mistake the application of it, belongs *Psal.* lxxxix. 50. *I bear in my bosom the all of many people—wherewith they have reproached thee.* I have given it you literally as it stands.

II. Our Lord *Jesus Christ* is said to bear sins, *Isa.* liii. 11. *He shall bear their iniquities*, as a burden borne upon a man's shoulder, *Isa.* xlv. 4. So that if a *burden* may safely be said to be *upon* the shoulder of him who *bears* it, we may surely with as much truth affirm, that our iniquities were *upon* our blessed Saviour *Jesus Christ*.

III. Of the *Angel* God promised to send before the *Israelites*, *Exod.* xxiii. 21. it is said, *He will not bear your sins.* A terrible declaration! because if he did not in whom that *Name* was, whereby *alone* they could be saved, they must *die in their sins*; for this *Angel* or *Agent* was *Jehovah*, afterwards incarnate.

IV. The *Priests* and *Levites* are said to *bear sin*, yes, and the *judgment* of sin, *Exod.* xxviii. 29, 30. *And Aaron* (type of *Christ*) *shall bear the names of the children of Israel in the breast-plate of judgment as a memorial.*

morial.—And Aaron shall bear the judgment of the children of Israel, 36.—Holiness to the Lord—and thou shall put it upon a blue lace, and it shall be upon Aaron's forehead, that Aaron may bear the iniquity of the holy things. The Levites shall do the service of the congregation, and bear their iniquity, Num. xviii. 23. Now, if Aaron bore the names of the children of Israel upon the breast-plate, then he bore (for the original word is the same) the iniquity of the congregation, as did also the Levites, denoting Christ in their persons bearing the sins of his Israel.

V. They who have been offended are required to bear such offence of others. True, we are to *bear* one another, as our blessed Lord has *bore* us; and, if there was no consideration of this sort, our *bearing* sin and offence would in justice draw down the punishment due to such sin *upon* us; for forgiveness of enemies is not justifiable upon any *other* grounds. As to 1 Sam. xv. 25. *Saul* was addressing *Samuel* (and in his person Christ) *to bear his sin*.

VI. The criminals are said to *bear* iniquities, *Lev. vii. 18*.

VII. The children of the *Israelites* *bare* the iniquities of their parents in the wilderness, *Num. xiv. 33*: and they complain of
this

this in the *Babylonish* captivity, *Lamentat.* v. 7.

VIII. The Prophet *Ezekiel* bare the iniquity of the house of *Israel*, *Exek.* iv. 4, 5, 6.

32. (1) Now *all* Levitical *piacular* sacrifices are said to *bear sin*, because *all* had the *hands laid upon* them, according to your own concession (17), and this I have proved was laying the sin *in* the hands *upon* the sacrifice, *sect.* 27. for uncleanness was *transferred* by touch, *sect.* 27; and the scape-goat is said to *bear sin* which suffered, though it was not slain; and its partner, which was slain, is said to *bear iniquity*, *Lev.* x. 17.

(2) The glorious *God and Saviour* is said to *bear* as a burden, or a child in arms, the people, and the *sins* of the people. Indeed you say, the common and current sense of the word is, to carry, or take away. Now setting aside, that this sense of yours will *not* agree with many places, as you may see if you will try *Ezek.* iv. 4, 5, 6. *Lam.* v. 6. *Lev.* vii. 18. and many more texts; be it so, with all my heart, that it is the sense of it in the texts where God is said to *bear sin*; for *carrying* or *taking away*, in God or Man, can only be done by *bearing*: whoever *takes away*, or *carries* a thing, must of necessity previously *bear* it, or have it,
upon

upon him; call it *remove* if you will; the remover must *lay hold* of it before it can be *removed*: and, as to כָּלַף grant it signifies to *carry off*, you get no sort of countenance from this its meaning; for *carrying off* necessarily supposes the *taking upon* us the thing to be carried off.

(3) And in the same sense our *blessed Lord*, as well as the *Jewish High-Priests and Levites*, bore sin *upon* them, and what is more, the *judgment* of sin, because they acted in *the Name of the Lord*: hence what they *bore* is said to be the *iniquity* of the congregation, and of the holy things. As to the *figurative* way of expressing this removal of guilt, I conceive, that the good things of Heaven must be revealed to our understanding by *allusions* or *figures*, and that according to these figures we must model our ideas: so that if *taking away*, or *carrying away*, or *bearing*, or *removing*, do suggest to us an *assumption* of the thing to be *taken* or *carried away*, *bore* or *removed*, then we must conceive, and firmly hold fast, our holy faith, *That God, the Angel of the Lord, Jesus Christ, both God and Man, our great High-Priest, took our guilt and sin on himself, the true holy place and tabernacle which God pitched; and our sins were transferred to him by his taking them away from us.*

(4) Men might *bear* the sin of others if they could give a reason for it; otherwise, if justice required it to be punished, and they then bore with it, and stood mediators, they must have suffered the stroke of avenging justice. But justice, the strictest justice, then required them, as it now does us, to *bear* such offence for Christ's *sake*, even as he *bore* our sins. And you may observe, that when we *bear* the sin of others, or their offence, such offence is, in fact, *bore* by Christ, who *bears* us, that bear such sin of others. He mercifully, by his satisfying sufferings, has made that a *virtue* which had otherwise *not* been allowable, and has enabled us to shew *love* to *one another*, even as he *hath loved us*; though before he could thus enable us, he must suffer for the consequences of such forbearance, and purchase it for us. In vain then do we pretend to love from *other* motives: we but break in upon the scheme of God, contract *fresh* iniquities, and make ourselves liable to a heavier judgment. *Love*, that is *not bought* and *paid for*, and not shewn for *Christ's sake*, is a trespass of a very deep dye, and serves but to heighten a man's condemnation.

(5) God in Christ might *bear* sin *for* a place; he does now, otherwise our sins, and the strange antisciptural, *independent*, presuming way of thinking, which the men of
our

our days have run into, calls for judgment. But his *bearing* us necessarily connects our guilt with him, as much as my *bearing* a staff in my hand, a burden *on* my shoulder, or a child *in* my arms, connect those subjects with me. See how every sin of ours extends to the blessed Jesus: see how his mercy makes them *his*; that mercy which made him content to suffer *for* them, that we *might* be saved.

(6) You own the word denotes to *bear* a burden; hence then take your idea. No, you except against it; but why? Because, when the innocent must *unavoidably* suffer with the criminals, in this case the innocent are said to bear the sin of the guilty; which you think *not* the case with Christ and Man. Now, first, by your own concession, the doctrine of imputed sin is not a doctrine *contrary* to Scripture, because, to mention no other places, it is here expressly asserted. *Num.* xiv. 33. *Lam.* v. 7. Secondly, Christ was most solemnly engaged to bear man, and to redeem him before man was made. *Tit.* i. 2. *2 Tim.* i. 9. and *sect.* 40. Man then by *falling* unavoidably brought the consequences of his sin *upon* Christ, the *just*, that *suffered for the unjust*, *1 Pet.* iii. 18. But you evade the natural conclusion from these texts, in favour of imputed sin: you say, “they are said to *bear* the sin of the
 ¶ 2 “guilty,

“ guilty, as they shared in their sufferings.”^s Surely, this is a slip of your pen, and the correctest writer is at times liable to it. The text says, they *bore* the *whoredom* of their *fathers*; and *bearing* of sufferings is not *bearing* of another’s sin, nor can we conclude that they *bore another’s* sin because they suffered; they might suffer for their *own* sin. But be it, that they *bore* the sufferings of their fathers, and taking it for granted, that it is sense to say, they *bore* the sufferings of their fathers, yet sin they must have before they can *justly* suffer; and if they suffered *for* their fathers, they must have the *sin of their fathers* by some means or other. But how could they have it? *Not actually* or originally *in* them; because it was their *father’s whoredom*, therefore they must have it by *imputation*: they must *bear* it *upon* them by estimation, as criminals *bore* their sins actually *upon* them, and *in* their natures. Let me intreat you seriously to consider this passage, and to remember, that some persons were to *bear their* sins, and others were to have their iniquity *born for* them; and you must own, I think, a transfer of *man’s* sin to *another* to be the doctrine of Scripture.

(7) How the Prophet *Ezekiel bare* the iniquities of the children of *Israel*, is not so uncertain as you think it to be: for they
were

were *upon* his sides, and it is very observable, that he himself was to put them *upon* his sides. Now *Ezekiel* was a Prophet that personated the *great* Prophet; his name is, in plain *English*, *God will hold fast: None can pluck them out of my hand*, says Christ; *the Son of Man, who bore the sins of his Israel in his own body*, 1 Pet. ii. 24. and took them voluntarily *upon* him. A common reader of the Bible cannot overlook the connection this sacred account has with Christ, when he sees *One*, by the name of *the Son of Man*, bearing the sins of the people *upon* himself. Patiently indeed he did it, that is, he was *passive* of them, *recipient* of them, as none can be patient of a thing which is not some how or other *upon* him, and affects him not. As to *forbearing* their punishment, here is not a word about it; unless you may say, by bearing their sin he *forbare* their punishment, *bare* it for them.

Upon the whole I must confess, that, as your supposition, "no guilt is *ever* transferred from the nocent to the innocent," was never entertained by any but an unbeliever, so it has no warrant of *Scripture* to support it; the contrary of which is so abundantly evident from the *express* words of Holy Writ.

33. I come then to enquire into the grounds of your third reason, which has led
you

you to think, that *all* the Christian churches ever since Christ have *mistaken* the doctrine of atonement. "The victim," you say, "is *never* said to be offered, or to die, *in* "the *stead* of the sinner." To make your assertion appear the more feasible, you wave considering the case of *Abraham's* offering up his son *Isaac*, Gen. xxii. 13. You tell us, "every-body knows this is foreign to "the present purpose:" But, I confess, I am an exception to your imagined number; and I could name you many more of high rank and learning, and a *little* reasoning will vindicate them from exceptions: for, as it has seemed to them, so it seems to me to be so far from being *foreign* to the present purpose, that I cannot but think it conclusive enough to induce me, and every impartial examiner of it, to determine against you.

34. I take it for granted, that *Abraham* knew the Gospel, as saith St. *Paul*, Gal. iii. 8. and consequently that Christ was to *suffer*. *Abraham* had received the promise, that in his son *all* nations, and consequently himself, and all the *Gentile* world, *should be blessed*: soon after God bids him offer up this son to him *for* a burnt-offering. *Abraham* therefore it is plain knew this blessed son, whenever he came, should *suffer* the fiery wrath: see *sect.* 42. He goes to the very place where
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the *Son* was afterwards offered—The Lord prevents him, because *Isaac* was but a mere man like himself—And *Abraham* offers up a *ram*, a type of the Saviour of the world, *in the stead of Isaac*. From which transaction we have these plain inferences, 1. That if *Abraham* offered up the ram *instead of Isaac*, then a victim is said to be offered up, and to die *in the stead of the sinner*, of *Isaac*, who, because he was a man, was a sinner: 2. That inasmuch as it was offered expressly *in the stead of the seed of Abraham*, it was offered *in the stead of us*, who are of the seed; if so be we are of the faith, of *Abraham*, *Rom. iv. 16*. 3. That this ram died, and, as a figure, was offered up for all who were, with *Abraham*, heirs of the promise made unto *Abraham*, *Gal. iii. 9*. 4. That as we are to consider these things by the express directions of Holy Writ, as an *allegory*, here is a positive assurance that Christ should be offered up and die, as was the case, upon this very mount, for and *instead of all* the children of *Abraham*. See *Gal. iv. 24—iv. 31*.

You may be convinced how strongly this word **תחת** imports a substituted or vicarious person, if you consider *Genes. xxx. 2*. *Am I (תחת) in God's stead, or in the stead of God?—l. 19. I am in the place of God.*

God. Outr. de Sac. p. 337, 349. was right then, when he asserted the *Mosaic* sacrifices were *surrogates*, representatives of Christ, the great *Surety*, dying *for* sinners.

35. See your citation from *Deut. xxi. 1—10.* considered, *sect. 50. IV.*

36. But you object (54) “ That the sins
“ for which sacrifices were generally offered
“ were sins of ignorance, and ceremonial
“ uncleanness, which were not capital by
“ law. The victim therefore could not die
“ in the offender’s stead, when his offence
“ was not punishable with death.” Now
granting that sacrifices were *generally* offered on these accounts, though I make no doubt the *Jews*, as all men, sinned often *wilfully*, and might be pardoned ; yet these sins deserved death, if it is true that death *entered into the world by sin.* And we read in *Jam. i. 15. Sin when finished bringeth forth death (eternal, if unatoned for) Ezek. xviii. 4. The soul that sinneth it shall die.* And indeed, if we consider the law of God as *not* ordaining sacrifices for sin, every sin against this law deserved *death* : but God in his mercy provided figurative sacrifices, that they might be exempt from the *curse* of sin, and from death eternal : so that none under the law was punishable with death, deprived of the *benefit* of the sacrifice, or cut off from this *common-wealth*

wealth of God, but he who did not apply God's means for his cleansing; as none are cut off from God's *Israel*, but he who accepts not the *blood* and *merits* of *Christ*. It is said, in *Exod.* xxx. 20. *They shall wash that they die not*, *Deut.* xvii. 12. *The man that will not hearken unto the Priest shall die.*—*Cursed is every one who confirmeth not (all) the words of this law*, *Deut.* xxvii. 26. *The blood of the Passover was shed that they died not*, *Exod.* xii.—*which if a man do he shall live in them*, *Lev.* xviii. 5. So that the figurative rituals and sacrifices were appointed that men might *not* die, and of course the sacrifice *died* that the offerer might *not* die, *Deut.* iv. 1. but live: that he might *not* bear the curses which *any* transgression of the law made him liable to. It were strange reasoning if I should say, that a debt was *not* paid for me, because there were means given me by which I might plead such payment, and escape a gaol, and because I was *not* excluded the benefit of such payment. Yet strange as it is, your objection is grounded upon it: for you say, "The victim could not die instead of the offender, when his offence was not capital by law, nor punishable with death." But why was it not capital? because there remained unto the sinner *a sacrifice for sin*? Alas, Sir! had there been *no* vicarious sacri-

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fice, the *Israelites* had been most miserable ; for the curses of the law were his portion who kept not all the law, *Deut.* xxvii. 26. *Gal.* iii. 10. and God must inflict the penalty he has denounced : But when they put *their* sins, they knew they put the *curses* due by the law to such sins, *upon* the head of the sacrifice ; and consequently the victim was *substituted* to bear the wages of sin, which are death, in their stead : the law therefore was a *figurative* display of God's dealings with men. Some sins, whose wages were *death*, were atoneable ; others were *not*, because there remained *no more sacrifice for sin*. When this was the case, they were what you call *capital*, such as deprived them of the benefit of the sacrifice. But was not death due to other sin ? Doubtless, for *the wages of sin are death*, though it was not inflicted *upon* them, because they pleaded *a sacrifice for sin*, somewhat ordained of God, and *dying*, though without personal sin, and only bearing *their* sin, that they might *not* die. Hence the sacrifice, and its *blood*, is said to make *atonement for the life* : but for what life ? not for this life merely ; they soon died, therefore it was for *another* life, which was before forfeited, and to escape *another* death, that the atonement was made by the *Priest*, and not by themselves.

37. Again,

37. Again, consider, that the law of *Moses* was *life for life, eye for eye, tooth for tooth, hand for hand, foot for foot*, Deut. xix. 21. Nothing *less* could satisfy under this divine administration of justice, wisdom, and mercy. If man therefore sinned, and by sin incurred *death*, as a sinner most certainly does, *nothing* but death could satisfy or atone. This is the voice of his own law, according to which, I suppose, you will allow God to act. Death then there must be, death of the offender, or death of his lawful surety (see *sect.* 40, 99.) but it was the *sacrifice* died; and it is with *this* the Priest is said to *make atonement*, and the party is *discharged* on account of it. The sacrifice then, as personating Christ, was offered as a *retaliation* and *satisfaction* for and in the *stead* of the parties death and suffering, and *its* death pleaded in the room of his.

38. Nor was the effect, as you say it was, “the same by whomsoever a sacrifice was offered.” The *Priest* must offer it for them, and it must be offered through *faith* in the thing *signified* by the Holy Ghost. (See *Heb.* xi. 6.) So that the objection you from hence take occasion to make is very trifling: you might as well say, the word of God is a *light* to all that take it into their *hands*, and never take it into their

hearts by a full assurance of faith in its contents.

39. "The victim," you own, "might represent the person who offered it." If it did, pray whether is it more rational to say, that it did so, to shew him that he ought to "kill the brute in himself," as you would have it, which is its secondary view? or, That it did so in its primary meaning, to shew the *Lamb of God* dying for him, and himself *dying together* with him? especially when this is the scriptural meaning, and the scriptural application, of sacrifice, namely, to *shew the Lord's death till he should come*. But your account, as you own, is very remote from the victim's suffering in the offerer's stead the death he deserved; and it is *equally* remote from Scripture, and the reason of the thing: the poor offerer wanted not to know, that he had got the brute *in* him, and ought to slay it. Any retrospect into himself would shew him these things: but he wanted to be pardoned for having acted the brute, and to know by what means he might be enabled to put off this *old man* of sin, never to act the brute again, and to become *a new creature*: and let the Scriptures determine what these means are, and the nature of these means: let them speak *why* the sacrifices were instituted; and do you tell me what *other* connection

nection can be found by the most subtle understanding, between slaying a harmless inoffensive creature, and the *remission of sins*, than that reference which the Scriptures make of it to the oblation of Christ, the spotless *Lamb of God*, once offered *for* and *in the stead* of all? Indeed you are pleased mighty modestly to call it a contradiction in terms to say, “ that the sacrifice suffered a “ vicarious punishment ;” but I confess I would have read my Bible over and over, before I would have said so ; and you see if you had done it, you would have found this as *express* a doctrine of the Scriptures as that our *souls* are *immortal*, or that there is a *God* : and surely you will not argue against aught revealed *in them*, as involving a contradiction. But be it you think so ; produce your cause, and bring forth your strong reasons.

40. You say, “ as there cannot be a vicarious guilt, or as no one can be guilty “ in the stead of another, so there cannot “ be a vicarious punishment, or no one can “ be punished in the stead of another ; because punishment, in its very nature, con- “ notes guilt in the subject which bears it.” This is your reason ; but on what do you ground it ? upon an unwarranted assertion, “ that there cannot be a vicarious guilt ;” for by vicarious I understand one who consents,

sents, and is, upon his consent, accepted, to be deemed and treated *vice alterius*, in the stead or room of another; one to whom the concerns of another are transferred, as *viceroy*; and in the case before us, one who is looked upon not as he is *in himself*, but as he is by being *a proxy* or surety, responsible for *our* sins, and obliged to make restitution: and will you say, an obligation, or the penalty of an obligation, is not transferrable? What would become of you or me if we were sureties, and he should fail whose sureties we were? Should not we be *lawfully* called upon? Perhaps you say, this is done in consequence of a *covenant* or *bond*. True, and so was *our* surety affected by the covenant; it was *this* transferred the obligation to him on man's bankruptcy: for guilt is nothing but a failure, and contracting an obligation to suffer, by a transgression of the terms of a covenant. There may then be a *vicarious* guilt, or a *vicarious* imputation of failure: a transgression may be deemed *mine* at second-hand, and satisfaction for such failure required from a *surety*. To deny this is to deny the justice and lawfulness of the proceedings we find amongst the *best* of men in *all* ages: it is to deny there can be a *vice-man*; it is to deny the failures, like the *authority* of one person, cannot become those of *another*.
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But you may say, they are not his obligations, nor his failures, originally : no, they are not his originally, but they *are*, and you see in justice *may* be, his by imputation, with his consent, by covenant ; and, because they are thus his, he is justly liable to the pain or penalty.

41. Again, by your own reasoning, “ punishment or suffering connotes guilt in the subject that bears it.” The sacrifice evidently suffered the knife and the fire, therefore it *bore* sin and guilt ; the innocent suffered, therefore they *bore* guilt ; but guilt was not *actually* in them you stile “ innocent, or incapable of sin,” therefore they must be only by *imputation*, or *vicariously* guilty, and the sacrifice was an acquittance *for or in the stead* of man. I am glad to find you agree not with yourself in your treating of this subject, because I have the greater hopes you will drop a scheme, which necessarily leads you into so many contradictions. But these are not the only reasons which you have adopted without any grounds. For,

42. V. You say, “ That a vicarious punishment, as an equivalent to divine justice, is *not* included in the notion of atonement.” And what grounds you have for thus peremptorily determining in the negative I cannot find : for atonement was made with the particular sacrifices, which were slain, and paid
death

death for death. And, though it was also made with the scape-goat, which was *not* slain, yet it was not made with him *alone*, but in conjunction with the *other* goat in this complicated sin-offering, which was *slain*, and *bore iniquity*: and in this it corresponded with the manner in which the *great* atonement was made by the divine nature, not by himself alone, but in conjunction with the *human* and *mortal* nature, the Lamb that *was slain*, and who *jointly* made up the *one* great offering for the sins of all. Add to this what I before observed, that this scape-goat suffered the *imputation of sin*, the *reproach of sin*, and a *deprivation of his former estate*, even as God emptied himself of his glory, while the *other* goat, like the human nature, died, and paid *life for life*. The turtle-doves and pigeons, for a sin-offering, were killed; the handful of fine flour underwent *the fire* for a sin-offering, and with this the Priest made atonement. And what could the offerer think of these things, when he knew they made atonement for him, but that the sacrifice whereon his sins were laid died for him? that the dove or pigeon died for him? that the flour suffered the fire for him? For *fire* denotes the wrath of God, witness these texts, *Deut. iv. 24. The Lord thy God is a consuming fire.* *Dan. vii. 10. A fiery stream issued*

issued from before him, noting the speedy execution of his judgments. *Psal. xviii. 8. A fire devoured. — lxxxiii. 14. As the fire burneth the wood, so persecute them. Isa. xlvii. 14. The fire shall burn them. Jer. iv. 4. Lest my fury come forth like fire. — xxi. 12. Lam. ii. 4. Neh. i. 6. Deut. xxxii. 22. For a fire is kindled in mine anger, & al.* And it is pretty remarkable, the sacrifices which made atonement are said to be *sacrifices*, *Lev. x. 13. Numb. vi. 2, 28. Offerings, Lev. 2. 3.—4. 35, &c. made by fire unto the Lord*, made by a fire which was appointed by the Lord, and not by *strange fire*, and which they were to keep burning for ever. It seems, from *Lev. ix. 24.* to have been a miraculous fire, *There came a fire out from before the Lord, and consumed upon the altar the burnt-offering.* However, the Priests were to feed it with *their* sacrifices, *for or instead of the people*, as Christ satisfied the wrath of God by a sacrifice *for us*, *Lev. vi. 12, 13.* When then the sacrifices of animate things, or, if the party could not procure them, of inanimate things, underwent this *fire*, expressly said to be *fire from the Lord*, *Lev. ix. 24.* and all this to make atonement for him, the offerer saw in part what he deserved to suffer, and that these were offerings *substituted, instituted, and ordained*, not of

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himself, but of God *for* him: so that even the burning of the *flour*, contrary to what you assert, suggested to him the idea of a *vicarious satisfying*, burning or suffering *for* him. The *flour* was not punished indeed, but it was put to an use it had *never* been put to but *upon* man's account, and *for* man, for it was burnt; it suffered the fire *for* him, and it was *his* sins which brought this *burning* upon it, as well as *upon* the other sacrifices, because they are called offerings *for* sin. But how could this, or any other offering, have made atonement, unless there had been another offering in view? Not at all; for this would be to attribute to them what the Scriptures protest against. They were offered then as types of a *better* sacrifice, the *Lamb of God*; and the *flour* as a type of the *flour* of Heaven, of the *bread of life*, which *cometh down from Heaven*. It was offered as a figure of that holy *leaven* to which our blessed Lord compares the *kingdom of God*: therefore I must be allowed to conclude, notwithstanding what you have said, that a sinner's offering aught unto the Lord, by the hands of his mediator, the High-Priest of his profession, was to make a *satisfying*, that is, an *equivalent* atonement. For it must, in the nature of the thing, be considered not only as a *vicarious* and *substituted*, but as an *equivalent*

valent offering, in itself not deserving thus to be treated, but brought to this by the transgression of the party, because as a type of the Lamb of God, who was *God* and *Man*. And who dare to be so forgetful of his soul's good, as to deny it to be *equivalent*? For in this light it was the sacrifice of an *infinitely* valuable God in the flesh; and this would assist the offerer's meditations; this would give him comfort when, knowing that he was *dead in sin*, he saw the death and burning of an offering ordained of God in *his stead*. For he could rejoice in a full assurance of faith, in what was thus evidenced to him, namely, that he had life, because his surety died in *sacrifice to God for him*; as it is written, *He died that we might live unto him that died for us*, 2 Cor. v. 15. But how the burning of *flour* could *otherwise* assist the offerer's meditations, unless by suggesting the idea of a vicarious offering, I confess I cannot conceive, and must desire you to inform me. Again, you say,

43. "Nor did the shedding of blood," my blood chills whilst I repeat your assertion, "in itself imply atonement by vicarious punishment." Alas, Sir! you indeed mistake the strength of your arguments, when you bring them to support such absurd and unscriptural doctrines. For you object that it is never said, "that atone-

“ mēnt was made for sin by peace-offerings,
 “ consequently we have no ground to sup-
 “ pose vicarious punishment in such sacri-
 “ fices, though blood was shed and sprin-
 “ kled in them, as well as in sin-offerings.”

Now observe,

44. (1) Sins were confessed *upon* it by the imposition of hands, as in the case of *Aaron*, to *sanctify* him, and to *make him holy*, Lev. iii. 8.

(2) It is called an *offering made by fire* of a *sweet smelling savour unto the Lord*, ver. 3.

(3) It was to be offered *in* the courts of the tabernacle or temple, Christ's body, *Exod.* xx. 24.

(4) The *blood* of it was *sprinkled on the people*, xxiv. 8. of which *St. Paul* says, *it sanctifieth to the purifying of the flesh*.

(5) This is said, *Levit.* viii. 31. jointly with the others, to make *atonement* for *Aaron*, ix. 7. jointly with the *sin-offering*, ver. 18. *for the people*, *Ezek.* xlv. 15. *to make reconciliation for the house of Israel*.

45. From hence then I conclude,

(1) That the *peace-offerings* were of the number of the *sacrifices for sin* which *St. Paul* recounts, *Heb.* v. 1.

(2) That they had sins put *upon* them as a figure of Christ.

(3) That

(3) That they were offered by *fire* a *sweet smelling savour unto the Lord*, as the things whereon the *chastisement* of their *peace* was in figure, and which were in figures their *peace*, and reconciled them by their *blood*.

(4) That therefore their *blood* was shed, as they are said to make atonement *for*, or *instead of*, the people.

Hence it is evident, you have misrepresented the Scripture account of these offerings for *peace*, which should obtain it *instead* of us, for our souls: you have denied that effect to be attributed to them which Holy Writ plainly assigns them.

46. Indeed, *Lev. xvii. 11.* seems to be somewhat in your way: the words are, *Ye shall not eat blood, for it is blood that maketh atonement for the soul.* But you ask, "How, by way of vicarious punishment?" "not a word of that." And yet I own for my part, that I see not how any conclusion can be better suited to its premisses than this, namely, that blood atoned by way of vicarious punishment, because *blood* is said to make *atonement for the soul*: for say, *Why* was it shed? *What* made the creature suffer? If you answer, God ordained this; then I must take God's account of his appointment; and he says, the blood of this suffering sacrifice *maketh atonement for the soul.*

soul. It is then the *soul* of man which occasions the sacrifice; and for what? For its *sins*. Now assign what meaning you please to this particle *for*; call it *on account*, or *in favour*, of; it is plain it did *for* man, or the soul, what they could not do *for* themselves, because it was *for* him, *Heb. ix. 7.* Its sufferings therefore, and its *death*, and, what we are now considering, its *blood*, was all *for* him; and, tho' not *his* blood nor sufferings, yet charged to his account, if pleaded in payment of his great debt to God. The allegory you would draw out of it is shewn, *sect. 20.* to be made without reason: so that "a reverend regard to religious solemnities" was not the thing to be wrought in them, as being the final cause of these rites: no; it was the regard to the things signified by them, namely, the grace of God in Christ Jesus, that this blood was intended to keep up. And please to remember what effect the putting of this blood as *a token*, upon their perishable houses, had *with God* and the *Israelites*, when he made a *rehearsal* of his final judgment on *Egypt*. God, because he saw this *memorial* blood, passed over the *Israelites*, and they, by virtue of it, had deliverance, liberty, life, and rest, from their labours.

47. But it seems to you, that the sense of atonement hitherto hath rather been taken
for

for granted than understood: however, you are willing to let the Scriptures determine it, so am I.

48. The word *atonement*, you say, is always rendered from some formation of the root כפר *capbar*, as a noun or a verb; and to *pitch*, or *smear with pitch*, seems to you to be the natural and original sense of the word, and the sense, when it signifieth the mercy-seat and *atonement* seems to be transferred, from covering or securing with pitch, to things of a different nature. Be it so: let us then examine the texts where *atonement* is spoken of without *any* relation (you say, but without *any* reason as to most of them) to *Levitical* sacrifices, that we may be able to judge what it means when applied to them: and let us see what effect such atonement wrought, and what were the means by which atonement was made.

(1) Exod. xxx. 15, 16. *The rich shall not give more, nor the poor less, than half a shekel, when they give an offering unto the Lord, to make an atonement for their souls or lives, that it may be a memorial for or to the children of Israel before the Lord, to make atonement for their souls or lives.*

EFFECT. That there be *no plague amongst them when thou numberest them,* ver. 12.

MEAN. Half a shekel given, by every one that was numbered, *to the service of the tabernacle; acknowledging, that they were*

were bought, and pleading the price of their redemption from evil, which was put to the use or account of Christ, the *true tabernacle*.

(2) Exod. xxxii. 30. Moses said, *Peradventure I shall make an atonement for your sin.*

EFFECT. That they were not cut off.

MEAN. The prayer of Moses, as the figure of Christ, into whom they were baptized.

(3) Numb. xvi. 46, 47. Take a censer, and put fire therein from off the altar; and put on incense, and make atonement for them; and he put on incense, and made atonement for the people.

EFFECT. The staying of the plague.

MEAN. Aaron, as a type of Christ, standing mediator in the midst of the congregation, between the dead and the living, with a censer of holy fire, and of incense, the symbol of the sweet smelling savour of the merits of Christ crucified, in his hands, *Revel. viii. 3.*

(4) Numb. xxv. 13. And he [Eleazar, i. e. God will help] shall have it, and his seed after him, the covenant of an unchangeable Priesthood, because he

EFFECT. Stopping the plague.

MEAN. The Priest doing justice upon two criminals, *Zimri* and *Comri*, and zeal for,

was zealous for his God, and made an atonement for the children of Israel.

(5) Numb. xxxi. 50. *We have brought an oblation for the Lord, to make an atonement for our souls.*

for, and consequently faith in, God.

EFFECT. You say it was uncertain; but you see it was to save them from the plague upon their being numbered, *ver. 49.*

MEAN. An offering out of the spoils of every man given to (Christ) *the tabernacle of the congregation, for a memorial before the Lord* of the price of their redemption, and of their title to be *numbered* among the *Israel of God.* See No. 1. and *sect. 55.*

(6) 2 Sam. xxi. 3. *David said unto the Gibeonites, wherewith shall I make the atonement, that ye may bless the inheritance of the Lord.*

EFFECT. You say it was satisfaction to the injured *Gibeonites*; I add, from *ver. 1, 14.* the ceasing of the *famine.*

MEAN. An act of justice upon *Saul's* bloody house, determined by the *Gibeonites*, at *David's* request, but intimated by the Lord, *ver. 1.* who requires equivalent recompense, *life for life.*

M

EFFECT.

(7) Deut. xxi. 8. *Be merciful unto [atone] thy people whom thou hast redeemed, and the blood shall be forgiven[atoned to] them.*

EFFECT. Exemption from the judgments of God.

MEAN. The slaying of an heifer that had not drawn yoke, washing *their hands in innocency* over it, upon it, and a protestation of their ignorance of the murder (like our taking of the Sacrament upon a thing) *that their hands had not been upon the slain.*

(8) Deut. xxxii. 43. *Rejoice, O ye nations, with his people, for he [God] will be merciful to [atone] his land, and his people.*

EFFECT. Redemption from evil unto life.

MEAN. God himself doing what the *High-Priest* did, and being the *Mean* or *Mediator*.

(9) Numb. xxxv. 33. *The land cannot be cleansed [atoned for] of the blood that is shed therein, but by the blood of him that shed it.*

EFFECT. Discharge from the evil of another's personal sin.

MEAN. The death of the murderer.

(10) Psal. lxxv. 3. *Iniquities prevail against me; as for our transgressions thou shalt purge them away [atone them].*

EFFECT. Clearance from, and not only non-punishment of, sin.

MEAN. Same as No. 8. God's being the *atonement*.

(11) Psal. lxxix. 9. *Purge away [atone for] our sins for thy Name's sake.*

EFFECT. Clearance from sin.

MEAN. His Name, *Jesus*.
EFFECT.

(12) Prov. xvi. 6.
By mercy and truth iniquity is purged [atoned for].

EFFECT. Clearance from sin.

MEAN. *Mercy and Truth* (Christ; see *Psal.* lxxxv. 10. — lvii. 3. *Luke* i. 76.) not a word of human mercy and truth.

(13) Isa. vi. 7. *Thine iniquity is taken away, and thy sin is purged* [atoned for].

EFFECT. Pardon, or bearing of sin, or purification.

MEAN. The *live coal*, not a sign of pardon, but of the mean which wrought the effect, and *took away* his sin, namely, the wrath of God. See *sect.* 42.

(14) Isaiah xxii. 14.
Surely this iniquity shall not be purged from you [atoned to you] *till ye die.*

EFFECT. Of non-atonement, death *in* their sins.

MEAN. *God's* accepting no atonement, because they had rejected *his*.

(15) Isa. xxvii. 9. *By this shall the iniquity of Jacob be purged.*

EFFECT. Purification from sin, and a right to Heaven.

MEAN. The death of a *person*, at a time when he should make *all the stones of the altar as chalk stones that are beaten in sunder*: the destruction of *Jerusalem*, when *one* stone was

not left upon *another*. See *Mat. xxiv. 2.*

(16) Dan. ix. 24. *Seventy weeks are determined [for their discharge] on account of thy people, and on account of thy holy city, to finish the transgressions [of men] and to make [an end of, סוף] a transfer sin [to Christ, as by impression the signature or seal is transferred, witness de Dieu on John vi. 27. who says, the Syriac and Arabic there use this Hebrew word to denote this signature transferred by impression from the seal to the wax] and to make [atone-ment] reconciliation for iniquity [thus transferred to, or stamped or sealed upon, him from another subject] and to bring in everlasting righteousness — and — the Messiah shall be cut off, but not for himself.*

(17) Gen. xxxii. 40. *For he [Jacob] said, I will appease [atone] him [Esau] with the present that goeth before me.*

(18) Prov. xvi. 14. *A wise man will pacify [atone] it.*

EFFECT. The making up of their accounts, *finishing of man's transgressions, by bringing in of everlasting righteousness.*

MEAN. The transfer of the sin to Christ by *impression*, imposition, or imputation, *upon him, and the Messiah's being cut off, but not for himself.*

EFFECT. The calming or *satisfying of Esau.*

MEAN. A present or offering *for acceptance.*

EFFECT. Escape of the resentment of the king.

MEAN. Wise and prudent to *satisfy or pacify it.*

EFFECT.

(19) Ezek. xvi. 60, 63. *I will remember my covenant—I will establish with thee an everlasting covenant, that thou mayest remember and be confounded, and never open thy mouth, because of thy shame, when I [have atoned] am pacified towards thee for all that thou hast done, saith the Lord.*

(20) Isa. xlvii. 11. *Therefore [speaking of Babylon] shall evil come upon thee—thou shalt not be able to put it off [to atone it].*

(21) Deut. xxi. 8. See above No. 7.

(22) 2 Chr. xxx. 18. *The good Lord pardon [atone] every one.*

(23) Psal. lxxviii. 38. *He being full of compas-*

EFFECT. *Knowledge of the Lord, and all his grace; confusion of themselves; submission and silence before God; remission of sins; and on earth peace and good-will towards men.*

MEAN. *God's remembering his covenant.*

EFFECT. *That evil would come upon her; her nakedness should be uncovered, her shame seen, ver. 3.*

MEAN. *None that she should use, because she had trusted in herself, ver. 10. therefore God would take vengeance upon her, ver. 3.*

EFFECT. *Acceptance, though not Levitically purified, and deliverance from some bodily disease; for it is said, ver. 20. That the Lord healed the people.*

MEAN. *Pleading of God's atonement, and praying him to atone.*

EFFECT. *Remission of sins.*

MEAN.

tion forgave [atoned for] them their iniquities.

(24) Jer. xviii. 23.
Forgive not [atone not for] *their iniquities.*

(25) Isa. xxviii. 18.
Your covenant with death shall be disannulled [atoned].

(26) Exod. xxi. 29, 30. *If there be laid on him a sum of money [atonement money] then he shall give for the ransom of his life whatever is laid upon him.*

(27) Exod. xxx. 12.
When thou takest the sum of the children of Israel, then shall they give every man a ransom [an atonement] for his soul.

(28) Job xxxiii. 24.
Deliver him from going down into the pit; I have found a ransom [atonement] for him.

MEAN. The *atonement* of God.

EFFECT. Overthrow, and death in sin.

MEAN. God's not atoning.

EFFECT. Their being *trodden down with the overflowing scourge*, ver. 18.

MEAN. The "atoning," blotting out, smearing "over," covering, and so "cancelling of their covenant;" its not being attended to.

EFFECT. Exemption from death.

MEAN. A ransom or price paid.

EFFECT. See No. 1. that there be *no plague amongst them.*

MEAN. The *price* paid for an atonement.

EFFECT. Being *saved* from death temporal and eternal, and restored to life, ver. 25—27.

MEAN. The *interpreter*, the *manifest* of his own righteousness.

righteousness to man, being *mediator*, and finding what man could not, a ransom for him; for *godliness* has the *promise of the life which now is*, as well as of that which is to come, 1 *Tim.* iv. 8. The *Apocryphal* Scripture you cite, or Dr. *Patrick's* exposition of the text, cannot be admitted in evidence, when they *contradict* the plain letter of *Canonical* Scripture. I have found (not repentance but) a ransom, therefore deliver him, cannot be construed aught but redemption of one party by the payment of another.

(29) Job xxxvi. 18. *Because there is wrath beware—then the great ransom [atonement] cannot deliver thee.*

EFFECT. Death.

MEAN. No atonement.

(30) Prov. vi. 35. *He [the jealous man] will not regard any ransom [atonement].*

EFFECT. Being subject to his resentment.

MEAN. His not accepting any satisfaction.

(31) Prov. xiii. 8. *The ransom [atonement] of a man's life are his riches.*

EFFECT. Redemption.

MEAN. A sum of money given.

EFFECT.

(32) Prov. xxi. 18.
*The wicked shall be a
ransom [atonement] for
the righteous [justified]
and the transgressor for
the upright.*

EFFECT. Deliverance of
the *justified* person from
evil.

MEAN. The sufferings
of the wicked. He who
is justified shall be deliver-
ed at the expence of the
wicked. A *substituted vi-
carious* means; where *one*
suffers, and *another* is saved
by it.

(33) Isa. xliii. 3. *I
am the Lord thy God;
I gave Egypt for thy
ransom [atonement]
Ethiopia and Seba for
thee.*

EFFECT. Redemption of
Israel.

MEAN. The punishment
and sufferings of *other* na-
tions; the gift of *Egypt*,
Ethiopia, and *Seba*, for
him.

(34) Psal. xlix. 7.
*None of them can by any
means redeem his bro-
ther, nor give to God a
ransom [atonement] for
him.*

EFFECT. Death, if they
trusted in *such* redemption.

MEANS. Ineffectual ap-
plication.

(35) Num. xxxv. 31.
*Ye shall take no satis-
faction [atonement] for
the life of the murderer,
which is guilty of death,
but he shall surely be put
to death—ver. 32. And
ye shall take no satis-
faction [atonement] for
him that is fled to the
city of his refuge, that*

EFFECT. In the first
case, death; in the second,
no release nor redemption
till *the death of the Priest*
(Christ in figure).

MEAN. In one case *no*
satisfaction; in the other,
the death of the Priest
(Christ

he should come again to dwell in the land, until the death of the Priest.

(36) 1 Sam. xii. 3. *Of whose hands have I received any bribe [atonement].*

(37) Amos v. 12. *They afflict the just, they take a bribe [atonement].*

(Christ in figure) which you have overlooked.

EFFECT. Deviation from strict justice.

MEAN. A premium, valuable *consideration* or *satisfaction* given.

49. Before we pass a judgment upon these texts, I must sort them as you have done, abating some little differences concerning the cases to which they severally belong.

1. Then observe, that in all these cases, first negatively, that *no* persons made atonement for themselves; for that mean by which the atonement is made is somewhat *extraneous* to, and *distinct* from, the party who applies it; wherefore it is a downright contradiction to say, as you do (107), "that in some cases persons made atonement for themselves;" when it is not the *persons* that atone, but *that* which they apply or use: and if it is thought reason good enough to conclude so, because the parties applied or used these outward means, I see not why we may not with as much reason impiously conclude, that salvation belongeth to man, though it is said to belong *unto the Lord*, Psal. iii. 8. because man must accept it, and open his heart to its powerful influence:

fluence: whence, secondly and positively, it was always somewhat extraneous to, and distinct from, the party which atoned.

2. Some places relate to the Messiah, No. 8, 10, 11, 12, 13, 15, 16, 19, 22, 23, 24, 28. from whence I shall draw proper conclusions in their place.

3. One to the disannulling or covering of an agreement from the eye or sight, so that it should not be attended to. No. 25.

4. Six relate to the dealings of one man with another, No. 17, 18, 30, 31, 36, 37. In these cases one person is represented to be obnoxious to the resentment of *another*, and the atonement or ransom is made by giving or doing somewhat to *content*, appease, I add, to *satisfy*, pacify and reconcile, the offended party. For he who remits his anger is *satisfied* and pacified, and that which induces him to remit it, is the ransom, which is therefore the *satisfaction*, as it is justly rendered, No. 35; and, because it is the *satisfaction*, it is the *equivalent*.

5. "Three," you say, "seem to be mixed cases, because they relate partly to God, and partly to Man:" and, by the same rule, I may call all of them mixed cases, excepting the six last mentioned. No. 6. indeed more explicitly sheweth the effects of atonement, *peace with God*, and con-

consequently satisfaction and restitution made. No. 26. shews, that God would accept of an atonement, or vicarious satisfaction, in *one* case, instead of the death of the murderer. No. 35. of none in another case *till the death of the Priest*, Christ in figure, on whose death he had a right to a portion in the inheritance of the *Israelites*.

6. The remaining fifteen are cases between the Most High God and *Judge* of the whole earth, and the *criminal* Man, and relate to his reconciliation of them to himself, or to his display of vengeance upon them, brought upon them on account of their pleading, or not pleading, his atonement, what you call "atonement or non-atonement." You say, "in two of those cases sin is neither expressed nor implied, No. 32, 33." But if it is implied when a man is said to be *justified* or acquitted, then it is implied in No. 32. And in No. 33. if *Saviour* implies a subject to be *saved* from evil, and if *evil* can only arise to man from *sin*; or if *ransom* implies slavery, and slavery a subjection of the party to an enemy; then here also *sin* is most emphatically implied: and accordingly when we look into the context, *Isa.* xlii. 24, 25. we find, though *Israel* was *beloved* of his *Maker*, yet it was a *back-sliding people*, which had been guilty of sin, and needed a *Saviour*, who would, as it is expressed,

for his *own sake*, and not for the sake of a man, or a man's merits, *blot out* their *sins*. We may now then pass our judgment on the effect and means of atonement.

50. I. The effect is the pardon of sin variously expressed, because the consequences of being pardoned are various; but peace, sanctification, or any blessing, necessarily bespeaks *pardon*, and pardon *justification*, and this a *previous* atonement; and you see the effect is certain, where you suppose it not to be so, No. 5.

II. The means by which atonement was made, are such as God affords and appoints, and you say, "or such as men devise."

1. Such as God affords and appoints, (I) *God* himself, the great and *infinitely* valuable atonement, No. 8, 10, 11, 13, 14, 19, 22, 23, 24, 28. (II) The intercession of *Moses*, the *Vice-God*, and type of Christ in his human nature, and consequently the intercession of Christ, No. 2. [No. 3. has no place here]. (III) The heifer, that had *never* drawn yoke; Christ the propitiation, *who knew no sin*, and never drew in subjection to the yoke of sin, by *Heb. ix. 1.* pleaded and offered through faith. (IV) The Interpreter or Mediator between *God and Man*, who *sheweth* or manifesteth *unto man his righteousness*, bringeth in *everlasting righteousness*, *Dan. ix.* *Isa. xlv. 13.* and faith, *Deliver*

liver him, for I have found a ransom, No. 28. (V) The Priest, as Christ, paying *life for life* forfeited, and satisfying God with doing justice on the criminals, No. 4. (VI) Punishment of sin, No. 4. (VII) Plenary, and adequate satisfaction, No. 9. (VIII) The Divine *Mercy and Truth*, Christ, who is the truth, *John* xiv. 6. and the mercy performed, *Luke* i. 72. No. 12. (IX) The disciplinary visitations you speak of from No. 15. are no other than the sufferings of Christ, on whom this *chastisement of our peace* was. (X) "An offering," you say, "to the service of religion:" but it is in fact the price paid for their souls, which were *numbered in Israel*, No. 1, 5. See *sect.* 55 and 56. below. (XI) You say, "Sufferings of some for others," No. 32, 33. Now No. 32. speaks nothing of atonement for sin: Why? Because the man, for whom is the *capbar* כפר is already said to be justified: what it means I shall endeavour to shew below. And, as to No. 33. it speaks of the price of their redemption, with No. 1 and 5.

51. II. You say, "such as men devise, "as counsels, riches, forces, or any shifts "they use to preserve or secure themselves," No. 20, 29, 34. Now, first, as to No. 20. *Isa.* xlvii. 11. God says (to Babylon) *Mischief shall come upon thee; thou shalt not be able*

able to atone it. But what, shall I conclude, because God says, *Thou shalt not atone it*, therefore there are human atonements? On these principles you may say again, "Salvation is of man, because it is" said, *Thou shalt not save thyself.*" And this would have been no concern to *Babylon* to be told; they could not thus atone the evil, because there was still an atonement to plead: but here they are told, that this shall not avert the evil. And supposing men had, as they do now too frequently, applied *human* atonements, this is not saying they were in fact *atonements*, or effectual to remove evil, by satisfying the wrath of God. Secondly, as to No. 29. it is said, *A great ransom cannot deliver thee: will he esteem thy riches?* But what shall we infer from hence? Why; not that there are *human* atonements, which are available to our acceptance with God; but that, when a man sins against God, and rejects Christ, which is the (N) spoke of so particularly in the book of *Job*, the great atonement will not deliver him, not his riches, nor any thing that man has. Lastly, as to No. 34. *None of them can, by any means, redeem his brother, nor give to God a ransom, or atonement, for him.* Surely, any one may see, that here *human* atonements are so far from being spoken of as available to

to our acceptance with God, that it is declared, *No man can redeem his brother*, do what he will; and of course it is *a fortiori* declared, that no merits of a man shall save a man, because his works cannot be so precious as the life of another. But observe further, that what atones for a brother is not the brother himself, but *another* person; which may serve to confirm what I have said concerning a vicarious punishment and transfer of guilt, and to confute what you have alledged against it. In No. 36, 37. which you have not made your reflections upon, the means are plainly a *valuable consideration* or *satisfaction*, given for the diverting of vindictive justice from the person of the guilty, rightly rendered a *bribe*, if understood as it is said, *Exod. xxiii. 8. Deut. xvi. 19. 1 Sam. xii. 3.* to *blind the eyes of the wise*: but these were forbidden to be used by man for reasons very obvious.

52. You need not then, Sir, have ranked your means under two heads, 1. *Divine*, 2. *Human*, when you was treating of an atonement to *God*; for this you see was never to be made but by *God* or *Christ*, for he was *God manifest in the flesh*, or by some *representative* of this great sacrifice or price. But you seem to me to have argued thus: That the word which we render *atonement*,
is

is applied to *human* measures, which *satisfy*, redeem, or divert from evil, and therefore the means of atonement to God are sometimes such as *man* devises; which you cannot call reasoning, because there is no sort of connection between your premisses and your conclusions: you had as well affirm *Levitical* sacrifices to be naturally, and in themselves effectual to obtain remission of sins, because they are called by the name of the Christian *Passover*: what then may we certainly conclude from the whole?

53. (1) That forgiveness of sin is exemption from the evil of sin, and bestowing of blessings.

(2) That the means of obtaining this forgiveness, or atoning for sin, are not far from being uniform, as you assert, in direct opposition to the plain sense of the Scriptures, and of the articles of the Church of *England* (see artic. 6.) for hence it appears that they are uniform, with respect to the *thing signified*; though this is spoken of at *sundry times*, and in *divers manners*, to give mankind an idea of the nature and efficacy of the *one* great atonement, *Jesus Christ*: wherefore we read above of atonement made by the *Lord*, who was manifest in the flesh, by *his prayer* in the person of *Moses*, as his human nature, *Vice-God*, *Exod. xxi.* and *heir of all things*,—by the sacrifice of himself

self in his *figure*, the *beifer*, *goat*, &c.—by him as an Interpreter or Mediator between God and Man, *who* found the *ransom*—by his punishing of sin, and our criminal nature, in the person of *Eleazar*—by his *plenary* satisfaction—by his bearing the *chastisement of our peace upon him*—by him as the *price* of their redemption—by that which *skreens* another, as the wicked, in *Prov.* xxi. 18. by suffering, *skreens* the justified or righteous person, they, as the *Jews*, unwittingly doing what may secure and protect the righteous—by giving to God a *ransom* for a brother—by a *valuable* consideration, and *adequate* satisfaction, to divert the execution of justice upon the parties that are *personally* guilty.—No “sole goodness of “God” without a valuable consideration or satisfaction; no “prayers of men” without this; no “repentance” without this; no “disciplinary visitations,” no jesuitical scourges or “sufferings,” from an avenging providence, without this; no “signal acts,” of the greatest rectitude in moral life, whether “of virtue or justice,” without this, ever *did*, *can*, or *shall* atone.

54. (3) The *giving an equivalent to God* is naturally, and, according to the Scripture sense of it, included in the notion of atonement: it is in this light the Patriarchs, and Faithful *Israel*, offered it; and all the
O Churches,

Churches, and I, proud to be the least of Christ's members, have pleaded it. But, according to your account of this matter, we have all been in the dark: "The giving an equivalent to God is no ways," you say, "included in the notion of atonement, however it may bear that sense with regard to men, among whom alone equivalents, in case of injuries, I presume, can have any place." An opposition of this kind, one would think, should have some sort of countenance, either from Scripture or Reason, before you could be persuaded to make it: and if it has, what an unreasonable faith have I, and all Christians, held; therefore I could not but wish that you had mistaken the matter; and, according to my expectation, I find there is all the room in the world to say you are mistaken, because we have nothing but *your* word for it against the express assertions of thousands of thousands: therefore pardon me, if I say you have supported a mere conjecture by mere suppositions, and that I find no reason, from what you advance, to induce me to think as you would have me. But how, Sir, can I think thus with security? I should fear to look at that *great God and Saviour*, who suffered so much for my soul, when I will not allow *his* atonement to be of *infinite* value, that is, to be
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an *equivalent* to any demands from the Father : for, with what shadow of a reason should I believe this offering not to be *equivalent*, when it is the offering of a *God in the flesh* ? or, Would you have me to deny *Jesus* to be both the *supreme Lord* and *supreme God*, or to deny that *God* is infinite ? For this I must do, before I can presume to hold his sacrifice was *not* equal, or *not* proportioned, to the demands of justice. But neither Scripture, nor the reason of the thing, will allow me to deny any of these truths. The light in which all of them appear is so considerable, that I cannot but boldly assert their reality ; and because *Jesus* is *Lord* and *Christ*, his offering must needs be *equivalent*, as it is *infinite* in its nature : and the texts you cite in No. 1, 5. are so far from discountenancing, that they abundantly confirm to us this notion of atonement.

55. As in the first, *Exod. xxx. 14. God, the King of Israel* (the Gospel calls *Christ the King of Israel*) *requireth half a shekel of every one above twenty for the service of the tabernacle*, which is called *ransom*, atonement money, for their souls, you suppose,
 “ as it was a testimony of their obligations
 “ to God, and of their willingness to support his worship ; which he so far accepted as to spare their lives, forfeited by
 O 2 “ their

“ their transgressions.” But, to suppose *nothing* of ourselves, pray what says the text? It says, That the *Priest* was to take it, and apply it for the service of the *tabernacle*, that it might be for a memorial unto the children of Israel before the Lord. Now this being a *shadow* of the good things to come, represented somewhat which they were to attribute to the *High-Priest* of their profession, and what *he* was to offer, because they could not offer any thing as the price of their redemption from evil: and read we not of the price of our redemption, that we are *bought with a price*, 1 Cor. vi. 20? Does not St. Peter allude to this, 1 Ep. i. 18. when he says, *Ye were not redeemed with corruptible things, silver and gold, but with the precious blood of Christ?* Does not Isa. xliii. 24. allude to this, *Ye have bought me no sweet cane with money*, and St. John, *the gold tried in the fire*, Rev. v. 18? Add to this, that the *rich shall not give more*, and the *poor shall not give less*: and say, whether these allusions to *price*, and *silver and gold*, and *money*, and this observable fixing of the price to the poor and rich for their atonement money, have not a direct tendency to set before us the *price* or purchase money of our redemption, the blood of Christ and of God, *Acts* xxix. 28? More than which the *richest* in endow-

endowments, or worst, must not presume to offer for their acceptance, and less than which God will not be satisfied with from a man of the *meanest* qualifications: and, in the settlement of the price so *low* as half a shekel, is not the price of their redemption set forth to them as *easy* to be come at, and to be pleaded with *little* labour, in the Lord? Yes, doubtless; and *the Gospel was preached unto them as well as unto us*: they therefore knew they were *bought with a price*, and must likewise have known from this remarkable statute or appointment, that the price they attributed to the *Priest* to offer for them when they were numbered was, since it is expressly said to be so, a *memorial* of the price paid and offered, as here, by *the High-Priest of their profession*, i. e. by the Lord, in whose Name he ministered for them, who were to be *numbered* amongst the *Israel of God*. To suppose otherwise, is to suppose the *Jews* were unable to draw a *common* parallel, make an *ordinary* comparison, or trace an *obvious* likeness. It was their unhappy case when they were rejected; it is their case now; and I wish I was not forced to add, that it is the case of many now-a-days, who are for taking the Scriptures in a temporal view, and for precluding the *spiritual* import of the Law and the Prophets. If it was not,
they

they could not avoid seeing the doctrine here denoted : for what is plainer, if you consider this Scripture in this view, than that a price denoted a *spiritual* price, which every one allotted to a *spiritual* High-Priest, that he might offer it, and make atonement with it *for* them ; and that this valuable consideration offered by the Priest, when allotted him by the *rich*, was owning they had nothing *more* to give for their *peace*, and, when assigned him by the poor, was owning nothing *less* would save them ? What is plainer, than that the stipulating this figurative price so low as *half a shekel*, was representing how easy a thing it was to plead Christ the *gold tried in the fire* ? What is plainer than that, when they paid the one to be numbered amongst the *Israel after the flesh*, they in faith paid the other in the *High-Priest of their profession*, that they might be numbered with the true *Israel of God*, as described in the *Rev. vii. 4.* and escape a total excision *from the presence of the Lord*, 2 *Thess. i. 9* ? And if this is so, then here is a *price* fixed for the redemption of their souls ; a *satisfaction* and an *equivalent* given to God by the *High-Priest* for them ; for it is a price paid, and money given, for *life*. But you say, “ no man “ can judge this was given by way of equivalent.” Why not ? God could not in justice

justice accept, in exchange for *life*, what was *not* equivalent. To suppose this, a man must first strangely misconceive of God's wisdom: and this price, this offering, was offered as a figure of the *price* of their redemption by our *great High-Priest*; and his price must needs be an *equivalent*, if *Christ* is *God*, and *God* is infinite: for the price was a *Christ crucified, gold tried in the fire*, Rev. iii. 18.

56. Now let me freely expostulate with you. Does not a price imply somewhat to be bought? And would it be doing *justice* to one's self, or acting *wisely*, to take for it *less* than the thing is worth? Again; Is not the thing transferred into *another's* hands for the sake, and on account, of this price, or *valuable* consideration? Because, if these queries cannot be answered any otherwise than in the affirmative, it is true, that giving of an *equivalent* to God is included in the notion of atonement. Nay, to drop all other proofs, the very words, *price* and *bought*, 1 Cor. vi. 20. necessarily convey to us the idea of a satisfactory equivalent: wherefore, when you presume equivalents, in case of injuries, can have place only amongst men, it really, to speak my mind freely, is a mere presumption; because to justify it you must impiously suppose, that *God* exists not in *three* persons, *any* of whom,

as

as *God*, can *satisfy* the demands of *God*; and that *Christ* is *not* *God*, and, by *not* being *God*, *not* qualified to give an equivalent to *God*: for otherwise *God* may be *offended*, and *God* may *recompense* and *satisfy* for such offence. But I would hope you believe the coessential and coequally *supreme divinity* of *Christ*. Remember what he says in answer to *Philip* desiring him to shew him the *Father*, *John* xiv. 9, 10. *Have I been so long time with you, and yet hast thou not known Me, Philip? He that hath seen Me hath seen the Father. And how sayest thou (then) shew us the Father? Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you I speak not of Myself, but the Father that dwelleth in Me, he doth the works.* After this I am persuaded every one, who believes his Bible, will believe it. If you do not, we have *light* greater than the *Sun's* at mid-day, and like that which shone around *Paul*, to illustrate it. When he then paid a *price* it must be *infinite*, and therefore be an equivalent given to *God*, to whom he *gave* himself a sacrifice; his life, his blood, for a ransom for us. See *John* vi. 51. *Galat.* i. 4. *1 Tim.* ii. 6. Again,

(2) As to No. 5. *Numb.* xxxi. 50. there needs little to be said about it, because the occasion upon which the *Israelites* made the offering

offering was the same, namely, upon their being *numbered*. The offering indeed was different; it was out of the *spoils* of their enemies, the rebel *Canaanites*, whose mansions they were to inherit: and herein they in figure tendered the *price* of their redemption, consisting of the spoils of the spiritual enemies—spoils which were to be assigned to the *Priest*, for him to put them *for a memorial*, and to *make atonement*—spoils which were won for us by Jesus, and (if we fight under his banner) our *righteousness*, and *cloathing of gold*; in short, every thing we were deprived of *in justice* by God, and *in malice* by the Devils. Hence we read, *Josb. x. 14. The Lord fought for Israel. John xvi. 33. I have overcome the world. 1 Sam. xvii. 47. The battle is the Lord's. Psal. xviii. 39. Thou hast girded me with strength to the battle.—xxiv. 8. The King of Glory, the Lord, mighty in battle.—lxxvi. 3. There (where? in Salem, in his tabernacle, in his dwelling-place, Christ) brake he the arrow of the bow, the shield, and the sword, and the battle. Selah: He conquered all opposition from an avenging God on the one hand, and from Men and Devils on the other, being made of twain one new man, and so making peace. Isa. liii. 12. He shall divide the spoil with the strong. So Christ spoiled the goods of the strong Man, the*

P Devil,

Devil, in the parable, *Mat. xii. 29.*—and *Col. ii. 15.* *Having spoiled principalities and powers—he sat down at the right-hand of God—led captivity captive, and took as a prey gifts for men,* *Psal. lxxviii. 18.* Whence you see, the people attributed *victory*, and *salvation unto the Lord*, in the person of the *Priest* (see *Deut. xviii. 5.*) to whom they gave the spoils, and pleaded his real spoils of their *spiritual* enemies, which he should by his *own* arm win for them, as the means of their salvation, for him *to make atonement* to God, and as a *reason why they should* be numbered with *his* victorious *Israel* with them that *overcome*. Yes; it was Christ triumphant over Death and Hell, and all things, which they pleaded, that, because *he overcame and lived*, they also might *overcome and live*, and *sit down with him* on his throne; see *Rev. iii. 21* *. We may also learn from hence what made *Saul's* crime in not killing *Agag*, and the concealment of the *accursed thing*, so notorious, namely,

* Hence, doubtless, the *Romans* had their *spolia opima*. For, when the *Roman* general had, in any engagement, killed the chief commander of the enemy with his *own* hands, then the arms of the slain captain were carried before the victor, decently hanging on the stock of an oak, and so composing a trophy. In this manner the procession went on to the temple of *Jupiter Feretrius*, so called *a feriendo* from striking or slaying; and the general, making a formal dedication of his spoils, hung them up in the temple. [See *Kennet's Rom. Antiq.* 227.] Hence the hanging trophies in churches.

nameiy, an inclination to let the *rebel* spirits and lusts be in us *unmortified*, not to be crucified together with Christ. Now do not you own, Sir, that you are very much out in the choice of your proofs? For, in both these cases here is a *valuable* consideration or *equivalent* pleaded for an *atonement*; tho' you are pleased to say, "none of our texts look this way;" because *spoils* and *money*, tho' corruptible things, are *valuable* considerations, and being in symbols the *price* paid, and the spoils won, by Christ, must needs be *equivalent*; for *Christ* is *God*.

57. Neither are these the *only* texts which look this way. For do not No. 9, 10, 11, 12, 13, 14, 15, 16, 18, 23, 28, 29, 33, 35. as speaking of the *purging* and *clearing* of *sin*, imply a *satisfaction* or *equivalent*? for *without shedding of blood there is no remission*: but *blood* was not to be shed by the tenor of the *Levitical* law, but *for blood*; therefore shedding of blood was by way of *satisfaction* or *equivalent*. No. 31, 36, 37. plainly speak of *atonement* by way of *plenary* satisfaction. No. 26. speaks of an equivalent for *life*, forfeit by law *for life*, to be admitted in some cases; in others, 35, not till the *death* of the *Priest*, in consideration of whose *satisfying* death all were *intentionally* released, and

had a right by law to the land, *the inheritance of the Saints, and seed of Abraham.*

58. Besides, do not we read, *Isa. xxxv. 4. Be strong, fear not—God, a recompense (for with is an addition) will come and save you; and it shall be said, Behold your God: and, if you are desirous to know what recompense means, consult Prov. xii. 4. Isa. xl. 10.—lix. 18. Joel iii. 7. Psal. xviii. 20.—cxxxvii. 8.* where you will find it to be *equal retaliation*, a just recompense. Again, we read in *Isa. xxxiii. 13. Now will I rise, saith the Lord: Hear ye, &c. acknowledge my might; who for us shall dwell (sojourn) in everlasting burnings?* And do these speak nothing of an equivalent? Is not an *infinite* person's (in the flesh) sojourning for them in *everlasting burnings* an equivalent? Yes; they assert it as expressly, as *any* doctrine is asserted in the Scriptures. But further; Is not the law conducted all along upon the footing of *equivalent* retribution, &c.? Can I think then, that God has required man to make *retribution* to man, and yet not required *retribution* to himself, where the injury is of infinite more consequence to God and society, and when we cannot do better than to be renewed *after the image of him that created us*, and to live the life of God? I conclude then from all this, and from this latter observation *a fortiori*, that atonement *necessarily* includes in it the notion

tion of an *equivalent*, *recompense*, and the like, given to God.

59. Your fourth conclusion, which is another of your reasons why you except against our notion of atonement, is, "that the transferring of guilt doth not belong to the sense of atonement." To justify this you say, "in the greatest part of these texts there is not the least suggestion of a vicarious punishment of one man's guilt being laid upon another, and that other's being punished or suffering for it." I hope, Sir, for your own sake, your examination of those texts has been very cursory; then you have some excuse for your mistake: and, in this matter, pardon my saying, you are most certainly under a mistake; for, in No. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 19, 21, 22, 23, 27, 28, 31, 34, 35, 36, 37. we have *plain* suggestions, that there is a *transfer* of guilt, or obligations to *satisfy*, which is all one; for, in No. 1, 2, 27. there is a *valuable* consideration given, and the parties are, as we say, *bought off*. Now I conceive, that where a *price* is paid for *any* thing or person, there must be a *transfer* of the thing or person to *him* who buys them; for a *price* is evidently that which is *substituted* for, or instead of, the thing; and whatever qualifications the thing has which is to be purchased, he who purchases becomes possessed of

of them; and because he is desirous to be possessed of them, pays the price or purchase money: and I cannot but think the *Israelites* understood the nature of a common bargain of sale. But if they did, they most certainly knew that he who *bought* them *took* them, and their several sins and failings, to himself, as an *eagle* beareth her young upon her wings, *Exod.* xix. 4. *Deut.* xxxii. 11. and, for this reason, became subject to pay the *price* of their souls. No. 31. *The ransom of a man's life are his riches*, proves it: for *riches* are the medium or means of his ransom, consequently there is an *exchange* or *transfer* to the party ransoming: he takes the party to be ransomed to himself, with all his qualifications, and pays the *ransom*. God is said to be the (כפר) *atonement* in No. 7, 8, 10, 11, 12, 13, 19, 22, 23, 28, 29. and we have proved *he bore sin* (60). Indeed, as the word includes in it the notion of an *equivalent*, as I have shewn; and, as an *equivalent* can neither be demanded *in justice* of any, nor paid by any from whom it is not *in justice* due; and as it is not *in justice* due from him, who is under *no* obligations to pay it; and he is *not* under obligations to pay it for sin, who is *no* way guilty of sin; so whatever is said to be a כפר *atonement for sin*, must have had *sin*: but they had it not *actually*, and therefore

therefore they must have had it *by imputation*. This may serve for a general proof, though it might be proved to be suggested in each of the texts. See a further proof of it from your own sense of the word, *sect.* 66. I shall therefore wave considering any more of them, but these two following.

(1) In No. 15. *Isa.* xxvii. 9. we read, *By this shall the iniquity of Jacob be purged, and this is all the fruit to take away his sin.* By *what*? By the *smiting* of a person. Of whom? Of Christ it is plain from *ch.* ii. 6, 19. — xxv. 9. For it is all spoke of *one day, in that day*, in the day of Christianity: but how shall it be *purged*, by his sufferings, or by his *extraordinary* slaughter? It cannot be *purged* from off the person on whom it *never* was. But it is said, It shall be *purged*, therefore it was *on* Christ, who *himself purged our sins*, *Heb.* i. 5. But how was it upon him? Not *actually*, therefore it must be by *transfer* of it to him, by *imputation*, which, together with a *vicarious* punishment, by death, the wages of sin, are here expressly mentioned. As to No. 32. I urge it not, though I might, and with reason too. To consider then,

(2) No. 33. *Isa.* xliii. 3. *I gave Egypt for thy ransom, Ethiopia and Seba for thee.* You say, the Prophet doth *not*, but I cannot

not but insist he did, speak of *atoning* their sins, xlii. 24. *Who gave Jacob for a spoil, and Israel to the robbers? Did not the Lord, he against whom we have sinned? For they would not walk in his ways, neither were they obedient unto his law; therefore hath he poured upon him his fury.* But, Ec. to 3. Now I would ask, first, What this transference from *them* to *him* means, but a *transfer* of the guilt of the nation to *one Israel* or *Jacob*, as is *plainly* to be seen by any one who *reads* this prophecy? Secondly, I would ask, Whether or no God doth not encourage his people to look for *him* who should *bear* their sins. For, saith he, *I once* (figuring out to thee, and in divers manners shewing thee, my ways, *Psal. ciii. 7.*) *gave Egypt thy ransom, Ethiopia and Seba for thee; therefore* (referring forward to the great deliverance) *will I give an Adam for* (𐤀𐤏𐤏𐤀 instead of) *thee, and People for thy life*; for in this last verse you find this 𐤀𐤏𐤏𐤀 used as in *Gen. xxx. 2.* *instead of*; whence it is plain, that here it is declared *one* should suffer *for* them, and *instead of* them, as *Egypt* once did bear *all the plagues of the Lord*; *one* substituted and ordained of God, *on* whom the *iniquities should be laid*, and *from* whom it should be *purged*; and observe, it is an *Adam* who was to be *substituted* for them, and yet
people

people two natures twain. Now this is the very language of St. *Paul*, Ephes. ii. 15. *Made of twain* one new *Man* (and *new* he must be to be an *Adam*) 1 Cor. xv. 45, 47. The *second* Man and *last* Adam. If you seek proof, why I thus interpret *people* of the two natures of Christ, please to consult *Psal.* xx.—xl. 5.—xliv. 9.—lxxx.—lxxxv.—lxxxvii. 5. which proves it beyond doubt, and St. *John* iii. 11, &c. You must allow me then to conclude, that here is a positive declaration of a *vicarious substituted* offering, who *for us*, or in *our stead*, should suffer, and by which *vicarious* offering they should have *life*. How you can make this signify “happiness,” or any thing *less* than *life eternal*, I know not; because they to whom this promise was made died, and never enjoyed the benefit of it, and *never* will, unless they rise again.

61. Again, you say, “in *all* those 37 “ places, especially in No. 25. the word “ כִּפָּר *capbar* seems to retain something “ of that which I take to be its natural and original sense, *viz.* to cover or “ smear over, as *Gen.* vi. 14. the only place “ where it is evidently so used, which, according to our method of stating the “ other texts, will stand thus :

Q

Make

Make thee an ark of Gopher wood, and thou shalt (caphar) pitch (atone) it within and without with pitch (atonement).

EFFECT. The water was kept out of the ark, that Noah and his family might not perish in the flood.

MEAN. *The ark's being smeared, and all its chinks stopped with pitch.*

Be it so: for the Lexicons render it a *covering* (tegmen) a (*covered*) *cup* or *vessel*; *redemption, price, propitiation, expiation*: the *propitiatory* or *mercy-seat*, because it *covered* the ark, says *R. Sal*; little suburbs, or *out-places*, which *covered* the city; *hoarfrost*, which *covers* the ground; the shady *covering* cypress; a lion, that sits or is in *cover*, and lurketh in his den for prey. See *Psal.* xvii. 12. The *Septuagint* also render it εἰσφορας, somewhat induced, or *brought in*, upon their souls (עַל נַפְשֵׁיהֶם) *Exod.* xxx. 16. περικαθαρισμα, what cleanses *all round about*, *Prov.* xxi. 18. The *Chaldee* paraphrast renders it a *covering*; hence, as a verb, they use it with the *Syriac* and *Arabic* (*cafar*) for to *dissemble*, or to *cover* the truth; hence too, I presume, the *Latins* had their *caper*, *capra* (goat), from the use of them in sacrifices for a כַּפַּר *caphar*; hence

hence our *English* word to *cover* : and it is observable, in *Exod.* xxix. 33.—xxix. 36.—xxix. 37.—xxx. 10, 15, 16. *Lev.* i. 4. and indeed in almost all the 109 places where it is used for to *atone*, or *atonement*, that the preposition *by* upon, follows the word, which naturally leads us to construe it *covering* : a few places will convince us, that this must be the meaning. *Ezek.* xlv. 25. *Ye shall offer one lamb, &c. for a covering (by over or) upon them, saith the Lord.* *Lev.* i. 4. *And it shall be accepted for him for a covering upon him.* *Numb.* xxxv. 33. *And to the land there shall not be a covering for blood.* *Jer.* xviii. 23. *Be not a cover over their iniquity, neither blot out their sin from thy sight.*

62. Let us argue then upon this footing.
 “ Atonement for sin will therefore be the
 “ covering of sin, or the securing from pu-
 “ nishment ; and thus, when sin is pardon-
 “ ed, or calamity removed, the sin or per-
 “ son may be said to be covered, made safe
 “ or atoned, or, &c.” “ Accordingly we
 “ find the Scripture sometimes expressly
 “ calls the pardon of sin, or removing of
 “ suffering, the covering of sin, as *Neh.* iv.
 “ 4, 5. *Cover not their iniquities, and let*
 “ *not their sin be blotted out from before*
 “ *thee* [compare this with *Jer.* xviii. 23.]
 Q 2 “ *Psal.*

“ Pſal. xxxii. 1. *Blessed is the man whose*
“ ſin is covered. Pſal. lxxxv. 2. *Thou haſt*
“ covered all their ſin, Jam. v. 20.” But
 why muſt we not purſue the notion of
atonement, to which this ſenſe of the word
 would lead us? For if it be to *cover*, then
 in No. 7, 8, 10, 11, 12, 13, 15, 19, 22, 23,
 28, 29. the *glorious* and *fearful* Name, the
Lord God, is ſaid to *cover*, or to be the
cover. Now a *cover* implies ſomewhat to
 be *covered*, and ſomewhat to be *covered*
 from, ſo that the *cover* is neceſſarily in the
middle between them; and when a thing is
covered, it is *in* the *cover*: as for inſtance,
Noah was *in* the ark, and therefore all the
 ſtorms that would otherwiſe fall upon the
thing covered, neceſſarily fall upon the *cover*.
 Theſe are truths ſo ſelf-evident, that to
 deny them muſt be to contradict the evi-
 dence of common ſenſe. A ſpiritual *coverer* or
cover then, wherever we find it uſed, beſpeaks
 ſomewhat to be *covered*, and ſomewhat to
 be *covered from*. That which is to be *co-*
vered is, we find, the ſin of man; that
 which it is to be *covered from*, the Scrip-
 tures as frequently declare to be the wrath
 of God: whence we may as well ſee how
 fully the Bible ſets forth the divinity of
 Chriſt, by ſaying the *coverer* is *God*, as
 how neceſſarily he, by thus interpoſing as
 a *cover*, becomes the *middle* party, or an
active

active efficacious Mediator ; and men and their sins that are *covered* must be *in* the *cover*, this *Mediator*, as *Noah* in the ark ; and all the terrible displays of judgment which sinful men deserve, must fall *upon him* our *cover* ; for I have proved before this is what we are *covered* from. So all the exemption you and I dare plead is *through him, in him, and by him*, as the exemption *Noah* enjoyed was *through, in, and by*, the ark, that sustained the storm, bore him on the swelling billows, and stood a mediator between him and the devouring tempest. From your own principles you see, Sir, with how fair and firm an argument you supply us against your own unscriptural conclusions. For, in the first place, you must disavow your own principles, and then I must fear your faith in the Scripture ; or otherwise you must own atonement *necessarily* includes in it the notion of a *mediating* subject *covering* sin, or having sin under his *cover*, which he had not originally, but by imposition or imputation in his body. Secondly, you must deny what the Scriptures most expressly assert, that the ark sustained the impetuous rain and billows ; or otherwise you must own, that atonement bespeaks a *Mediator*, like the ark *suffering* what man, as *Noah*, would otherwise have suffered, and consequently
for,

for, or *in the stead* of, man, by and through his *vicarious* punishment acquitting and us protecting (*a protego*). As to the imputation of his *merits*, which is as plainly to be inferred from hence, I shall urge it in its place. It is enough for my present purpose that these particulars are true; for then you must not say the means of atonement are *not* uniform, nor *vicarious*: you must yet reverence this Scripture, there is *One Mediator between God and Man, the Man Christ Jesus* (both God and Man) and pray God to lift up the *light of his countenance*, his resplendent *cover*, upon you, who once for you and your sins bore so much; for to this you have been hitherto a stranger: but as we read of the *shadow of his wings*, and of his *hiding* us therein, *Psal.* xvii. 8. in his *pavilion*, in the *secret of his tabernacle* (Christ) xxvii. 4.——xxxi. 20. so we read, *John* vi. 37. *him that cometh to me I will in no wise cast out*. May you therefore, following the *Light and Truth* which he hath sent, be led into his *holy tabernacle* (Christ).

63. And surely you must be inclined to take in this notion of the bearing of sin by *imputation* of sin, and of a *vicarious* punishment for sin, into your idea of atonement, as the *essential* parts of it, when the Scriptures every-where declare, that with-
out

out *faith* it is impossible to please God, *i. e.* without the Christian faith preached unto them as well as unto us; and when they hold forth God as our *Shield*, our *Defence*, *Tower*, *Fortress*, and *Sun*, in whom we are *covered*, and fenced from evil; when they assure us, that *some* sacrifices, though of his own ordering, and however pompous, had *no* effect with God, because they trusted not in *the Lord* for all things, and that others were to him as tenders of Jesus, a *sweet smelling savour*, effectual to excite him to mercy. For nothing could make them disagreeable to him who ordained them, but not doing *justice* upon themselves and others; not *loving* the *mercy*—not *walking humbly with their God*—not by faith looking up to *Jesus*, the person *on* whom *justice* was done *for* sin, and the *sheltering* mercy offered to Man. In short, not owning that the Scriptures unanimously agree, that *Salvation*, whether covering of, or satisfying for, or clearance from, sin, *belongeth unto the Lord*, and must be pleaded in *sacramental* means of communion, before *we can at any time partake of its efficacy*.

64. But we must not dismiss this subject: *Why?* Because you say we must observe,
 “ That the *Levitical* law, considered apart
 “ from the *Abrahamic* covenant, made no
 “ thing perfect.” Now, Sir, I should be
 glad to know what right either you or I
 have

have to consider the law in this light. It is plain, the law is built *upon* the *Abrahamic* covenant, and its *chiefest* beauty *that* for which it was given, and we are to admire it; is its reference to the *purport* of this covenant; its discovery of the *face* of the things which, by the tenor of this covenant, *belong unto our peace*, under a shadowing *veil* of likenesses. It was given therefore to keep up a *sense* of God's promises to *Abraham, Isaac, and Jacob*, that he *might perform his oath and his promise* which he made *before the world began*, Luke i. 72. Titus i. 2. The ordinances are delivered unto the people by him, under the name of the *God of Abraham, the God of Isaac, and the God of Jacob*; how then shall we consider the law *apart*? You might, I think, as well consider the seas apart from *America* which alone lead to it. But this is not a natural way of considering things: we should consider them as God would have us; but you have discovered to our eye as strange a polity as ever man could imagine in his greatest ignorance; a state, governed by laws which it was impossible for the people to observe *perfectly*; which afforded *no* relief for offending members; which extended *not* to the world to come; gave *no* prospect of a resurrection, and left them *in their sins*, and under the
curse

curſes of the law : and of this polity, with little credit to your judgment, you make God the head. But then I am glad you overturn the whole, by owning the *Jews* knew eternal *life*, and grace in *Chriſt Jeſus* (*ſect.* 122.) and indeed it was a *ſchoolmaſter* that taught Chriſtianity, *Gal.* iii. 24. But it *made nothing perfect* ! no, becauſe it was, as it is called *Heb.* vii. 19. the *bringing in of a better hope*, and a ſhadow of the ſubſtance, and not the *ſubſtance*, the *very* image of the *things* themſelves, *Heb.* x. 1. But was I to reaſon from your *conceſſion* here, that the ſacrifices related to the ſacrifice of Chriſt, I muſt neither believe what you ſay about the nature of ſacrifice, *chap.* 2. nor what you ſo *poſitively* affirm in the note upon *ſect.* 190. in direct oppoſition to what you *here* allow ; for then every ſacrifice was a tender of a Chriſt crucified to God. Beſides, you own *eternal life* to be, as it is called, *Rom.* vi. 23. the *gift of God, in Chriſt Jeſus our Lord*. Now if it be a *gift*, it muſt be *accepted* to enjoy it, but before they could accept it, it muſt needs have been *propoſed* to them. If then the *Jews* were *called* unto life ; if God deſigned they ſhould *have* it ; then they had it *propoſed* to them, and knew of the *offer*.

65. Again, St. *Paul* never conſiders either ſacrifices, or the ceremonial law, *apart* from

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the

the *Abrahamic* covenant, as you assert. *Heb.* viii. 7. refers *not* to the *Abrahamic* covenant, but to a *covenant* which was *confirmed before* of God to Christ, which was promised to the representative *Abraham*, and performed to Christ: for this covenant is a *new* one, and called the *second*, ver. 7. The *first*, the *commandment going before* (to Adam, Abraham, or Moses) being *disannulled for the weakness and unprofitableness thereof*, vii. 18. The *types* of which the first manifestations or adumbrations of God's purposes consisted were *done away*, ix. 1; the shadow flew away, the day broke, viii. 13. Neither doth *Heb.* x. 17 or 18. refer to this, as any reader may see. From vi. 18. it is plain, the heirs of the promise, that is, the faithful *Israelites*, reaped the same benefit, *through faith and patience inheriting the promises*; xii. 7 and 19. refer to the *Melchizedekian* institution, after the *power of an endless life*, ver. 16. which was only brought to light in *Jesus Christ*, in whom was life, because in him was the *living God*: an institution which was exhibited to *Abraham* before-hand, and in the *faith* of which, as signified to them, he and the *Jews* lived. They were to live *in* them it is true, but it was *by faith* in them; see *Habbakuk* ii. 4. For they, though not *by*, yet *under*, the law, were *coheirs* of the promise, and could
not

not be considered otherwise than as disciples of the *Schoolmaster* which taught Christ. However, the *Levitical* sacrifices, you say, "might discharge a person from political penalties." Now, in the first place, you here own the sacrifices to be a satisfaction, and deserved *somewhat* for the man; and, in the next place, these did not, and could not, upon your *own* principles, take away offences; for God was their head, transgression of his law was a transgression of the *divine* law, and this deserved *eternal* death. But supposing it only deserved temporal death, the sacrifices in themselves could not, according to your assertion, *sect.* 53. satisfy for it, because they died not *in the stead* of the sinner, and were not an equivalent, *sect.* 113. so that they were still subject to the penalties. But, thirdly, the sacrifices did not *thus* satisfy; for it is the express account of Holy Writ, that Christ died for *the redemption of the transgressions that were under the first testament*, Heb. ix. 15; that it is not *possible the blood of bulls and goats should take away sins*; and, if this had been the case, the sacrifices *would have ceased to have been offered*, Heb. x. 2. Besides, it is positively said, *Sacrifice and burnt-offerings for sin thou wouldest not—which are offered by the law*, ver. 8. For *Man* made these necessary, that he might have

signs of what he should trust to; and God instituted them for this very end, and *not* because he had *any* pleasure in mere *Levitical* services: so that not only your *own* positive assertions, but *Scripture* also, are here against you.

66. Then, as to the effect of *Mosaical* sacrifices, you say, “ they extended no farther than the particular case in which they were offered. No sacrifice, nor any number of sacrifices, was any foundation of a general pardon; then, and at all times, upon repentance.” As types of Christ, as our Lord’s *body and blood*, they were available to the remission not only of *one*, but of *more* sins, and a foundation of a general pardon then through Christ accepted and offered by faith; for then they were tenders of Christ, who *died for all*. And as to your saying, “ they were no general assurance that God would hereafter forgive, without a repetition of such sacrifices,” this is only saying, that a *fresh* sin requires a *fresh* application of the blood of the Lamb, as a fresh wound requires a re-application of the medicine to heal it, under the Law as well as under the Gospel. But as they were signs, *viz.* Christ in *figure*, of course they were the ground of an assurance, that God would forgive their sins upon the merits of the *One* sacrifice

thus re-applied occasionally to their persons: And they were ordered to be repeated to keep this in their mind, that they should apply Christ for their *daily* infirmities, and should trust, *not* in these significative offerings, no more than we in our sacramental figures, but in One *great offering*, thus pleaded for the remission of our sins.

67. For our Lord *Jesus Christ*, by *One offering of himself*, hath perfected for ever them that are sanctified, Heb. x. 14. Now observe, first, men are here spoken of as patient receivers of the grace of God in Christ Jesus, as perfected and sanctified by another. Next, we must receive him as he hath tendered himself to us in *signs*, frequently applied, by reason that we fall off; for it is no reason that I should not satisfy the wants of my person with the same precious bread *to-morrow*, because I have contented my cravings *to-day*: so that I apprehend you mistake the antithesis between Christ and the *Levitical* sacrifices, for *these* were shadows, *he* was the substance; *they* were perishable, *he* abideth for ever; *they* were ineffectual of themselves, Christ was able of himself to work out our salvation. But you have, though not without evident contradiction of yourself, laboured to distinguish them by other marks than the Scriptures point out. You come next,

68. To

68. To take a view of the only text which remains unconsidered in your collection of the passages relating to atonement : but, as I have ranked it in its place, I need not state it again, but shall refer you to it.

69. You say, however, “ the effects mentioned are rightly assigned to the death of Christ.” To this all Christians have given their assent, and I also believe it on the express words of Holy Writ. We may indeed, as you would have us, go to *other* Scriptures to have a further confirmation of the truths here insisted upon ; but, are not the nature of the effects very fully *expressed*, or very clearly *deducible*, from this prophecy alone ? Let us see. The general truths are,

(1) First, The finishing of transgression. And this bespeaks transgression in *some* subject, and an application of somewhat to this subject, which should finish this transgression. But the application was to be to Christ, and not to us : *he* was to be *cut off*, *but not for himself*, and transgression to be thereby finished. Transgression must therefore be *in* him ; but it was not *actually* in him, for he was *cut off*, *but not for himself* — it was for *others* then, and sin was *imputatively* upon the *Messiah*.

(2) The

(2) *The making an end*, as we render it, or to *transfer* sins, bespeaks sins previously existing in one subject to be conveyed, and bore away, to another, and that one to be cleansed of it by such *transfer* of it, as of the impression of a seal, to this other.

(2) *The making reconciliation* (atonement) according to your own construction of the word, a *covering for iniquity*, bespeaks men sinners, naked, defenceless, and exposed to the storm of God's wrath, and beautifully, as it naturally describes the *Messiah's interposing* to cover this iniquity of man, to take him and his sins *under* his cover, and therefore to bear sin *in* him, as the *ark* covered and bore *Noah*, and to intercept the blow due to man.

(4) *The bringing in everlasting righteousness* bespeaks a man *without* it; for if he had it *before*, it evidently was not *now brought in*. And again, its being *now brought in* as plain as words or facts can do it, shews it to be *not* our personal or inherent righteousness, but an adventitious accessory, extraneous, substituted, imputed, instituted or imposed, call it what you will, but your *own* righteousness. Besides, *Abel*, *Abraham*, and the *Fathers*, had it (though the unbelieving *Jews* indeed obtained it not, because they sought, with you, to establish their *own* righteousness). Now, how
this

this could be theirs *otherwise* than by imputation I cannot conceive: for though they had it, it was *not* brought till several hundred years *after* their death; so that was *there* no *other* texts in Scripture to prove it, it would be plain enough from hence, that the *righteousness* for which we are accepted is *the righteousness of God*, *now* brought in, but *before* and *since* apprehended, by faith, and *with* which we are cloathed, as our bodies with the light. (See this proved at large in *sect. 91. II.*)

(70) And now, Sir, must not a man tremble to find he has insisted upon his having a *personal, inherent* righteousness, and that, in order to support the pretensions of his *flesh*, he has set aside the merits of his *God*? for *Jesus is God*. Must he not tremble to find he has contended against the notion of Christ's *bearing*, and *dying for*, our sins, when the *unerring Spirit* of the Almighty here plainly proposes him as such to our acceptance? Yet, you have done it. But not to rest the proof upon this text, I will leave this matter to be determined by a true state of the *effects* ascribed to Christ's death, of the *mean* by which those effects are produced, and what you have omitted of the *persons* on whom they are wrought; for then we may not only see the connection there is between the *mean* and the *effects*,
that

that is, the efficacy of Christ's death, as it stands, in relation to the *effects* assigned it, but we may see also the connection there is between the *means*, and the *persons* on whom the effects are to be wrought : for, as a *mean* is a *middle* term, the connection of it with the *two* extremes will be better discovered by shewing the *two* extremes, namely, the *extreme* misery of man on the one hand, and his *extreme* happiness on the other.

(71) And this I chuse to give you at one view, in the following manner :

The persons
to be be-
nefited by
the act of
Grace.

The mean by which
it is obtained.

The effects of his me-
diation on us.

(1) All —
intentionally.

(1) 2 Cor. v. 14. One
[Christ] died for all.
1 Tim. i. 5. Christ Je-
sus came into the world
to save sinners. Matt.
xviii. 14. It is not the
will of your Father that
one of these little ones
[meaning children]
should perish.

(1) John iii. 16, 36.
That we should not pe-
rish, but have everlast-
ing life. 1 Thess. i. 10.
Salvation from the wrath
to come. 1 Pet. v. 10.
and redemption unto
glory.

(2) Many
— eventually
and actually.
John x. 15.
The sheep. Acts
x. 43. they
that believe.
1 Cor. i. 21.
Gal. iii. 22.

(2) John x. 15. Christ
laying down his life for
the sheep [and their pro-
tection from invading
enemies].

(2) That we might
be secure from the spi-
ritual wolf, and enjoy
life; a debt to him that
saved us, John x. 14.

(3) Sinners that had forfeited the *covenant of life and peace*, Mal. ii. 5.—and had *come short of the glory of God* every way, not only by not obtaining, but by not seeking, it, in word, thought, and deed, and by assigning glory to *ourselves*, Rom. iii. 2. Matt. ii. 2. Rev. xvi. 9.

(3) Christ, as our *Surety*, Hebr. vii. 22. Psal. lxxv. 5. *By terrible things in righteousness answered for us*. He was then *jointly* bound with us to keep the conditions, and to satisfy for the breach of them, otherwise you must deny him to be a *Surety*: and hence He is described to us as a *public* person, like unto the first *Adam*, who is called *a figure of him that was to come*, Rom. v. 14.—*the second man*, 1 Cor. xv. 47.—*the last Adam*, ver. 45.—in whom we all lay by imputation, as we lay in the *loins* of our first parents. So that He was the *body* of mankind in their *representative*; and what was done to or by *Him*, and promised and given to *Him*, was done to or by, and promised and given to us in *His* person; we being *joined* parties in the *same* obligation, and *lawfully*, though mercifully, acquitted by His discharge of it: hence Christ, and what is His, is called *ours*. 1 Cor. i. 2, 3, 22. 2 Cor. xii. 14. will shew what this means, *I seek not yours but you*. Now as He, in *this* character, bore, for in any

(3) Our *sins* are *forgiven*, Eph. i. 7. Col. i. 14. Dan. ix. 24, &c.

Our trespasses or failures are satisfied for. See (14) (15) and *sect.* 93, 94, 95, and 96. 1 Cor. vi. 30. *we are bought with a price*,—vii. 23. and therefore paid for.

other I am bold to affirm He could not bear *our sins*, 1 Pet. ii. 24. Heb. ix. 28. Isa. liii. 11, 12; and as He, *the Lord God*, in the flesh, was *sold*, Zech. xi. 2. and *delivered*, and *crucified*, and *died for us* and *our sins*, Rom. iv. 25. for the *ungodly punishable convicts* [*ἁμαρτωλοὶ*] *sinners and enemies*, 5, 6, 7, 8. so we suffered and died in, and were *crucified together with*, Him, and are entitled to plead this as *our satisfaction*. Hence the Scriptures so frequently speak of us as in *Him*, and *crucified together*.

(4) *Heavy laden with sin*, Mat. xi. 28. *Isa.* xxiv. 20. *Psal.* xxxviii. 4.

(4) John xv. 29. *Behold the Lamb of God which taketh away the sins of the world*, *Psal.* lv. 22. *Cast thy burthen on the Lord*, *Isaiah* xxx. 27. *The burthen thereof [of the Name of the Lord] is heavy*. *Taking them away* I have shewed implies *bearing them [from us] upon Him*, as the *Levitical sacrifices* bore them by imposition *upon* them. There remaineth then for us,

(5) *In ruins*. *Isa.* xxxi. 13. *This iniquity shall be to you as a breach*

(5) *Christ*, *Isa.* lviii. 12. as the *repairer of breaches*, rebuilds, what we call in *English* *restores* us. For we find

(4) *Matt.* xi. 29, 30. *Rest unto our souls, an easy yoke, and a light burthen, only to put on Christ*, *Gal.* iii. 17. *now without sin unto salvation*, *Heb.* ix. 28.

(5) *In Him you also are builded together* [*being raised together with Him*, see *Eph.* ii. 6.] *for an habitation of God ready*

ready to fall. Psal. xiv. 1. *They are corrupt—there is none that doeth good,—3. no not one.—* Eph. iv. 22. *The old man is corrupt.—* They that break statutes, Psal. lxxxix. 31. *must be broken breach for breach, is God's law. Hence we are called, Psal. cxlvii. 3. broken in heart. Ezek. xxxiv. 4. broken.—* Hosea xiv. 1. *fallen by our iniquity, and under the burthen of it, &c.*

God looking, in Ezek. xxii. 30. *if there was any one that would make up the hedge, and stand in the gap before me for the land, that I should not destroy it—I found none [no Christ among them] therefore I consumed them with the fire of my wrath.* Ezek. xiii. 5. *The Prophets are reprov'd for not going up into the gaps, and hedging the hedge for the house of Israel, to stand in the battle in the day of the Lord. For Christ was to suffer the breach, Jer. x. 19. Lam. ii. 7. Jer. vii. 12, 14. for the punishment of the iniquity. 1 Cor. xi. 24. This is my body which is broken for you. Pl. xxxi. 12. I am like a broken vessel. Prov. xi. 15. Surety for a stranger shall be sore broken [see Jer. 88.] Then he was to be rebuilt, Zech. vi. 12, 15. —xii. 8. Amos ix. 11. and to be a quiet habitation, a tabernacle that shall not be taken down—the stakes not removed, neither the cords broken, for there [in this Jerusalem] [Christ, but no where else out of him] will the Lord save us. Isa. xxxiv. 20. *The Lord lifteth up all those that are down—as we that believe have a covenant**

through the Spirit, Eph. ii. 22.—have our breach bound up, Isa. xxx. 26. and 1 Pet. ii. 5. as lively stones are built up a spiritual house, coming to the living stone, the sure foundation, Isa. xxviii. 16. Jesus Christ, the tried stone, in Him we are renewed [as decayed houses are by rebuilding, see 2 Chronicles xxiv. 4. Psal. li. 10.] by the renewing of the Holy Ghost, Tit. iii. 5. Psal. ciii. 5. as the eagles—Psal. civ. 31. as the face of the earth by the wind, &c. Psal. cxlvii. 3. Gal. iii. 2. being all one in Christ Jesus.

right to his reparation and resurrection, and to the Spirit of him which raised up Jesus from the dead, Rom. viii. 11. see (15).

(6) All sore and wounded, Isa. i. 6. Psal. xiv. 3.

Sick, Isa. i. 5.

Faint, xlii. 7. —xl. 29.

Incurable, if they refuse to be healed, Jer. xv. 18.

(6) Ezek. xlvii. 12. The leaf thereof [meaning of the tree for meat, Christ] shall be for medicine or sore. But He, Isa. liii. 3. Carried our sorrows, was feeble and sore broken, Psal. xxxviii. 8. —xlv. 19. [as every tree raised from a seed, which dies and is broken] before He ascended and went up thus qualified, full of fruit for meat, and leaves for the healing of the nations, Rev. xxii. 2. Exod. xv. 26. I am Jehovah that healeth thee. Psal. ciii. 3. Bless the Lord, who healeth all thy diseases. Far hence then human prescriptions, when we have the recipe of the Most High: neither let us absurdly seek to heal ourselves by aught in ourselves, when we should go to the Physician, and take his oil into our wounds; that Name which is as ointment poured forth, and with which the Man Jesus, and we in Him, are anointed and made Christians, or anointed ones, Cant. i. 3. He bath

(6) By his stripes ye were healed—of all diseases. 1 Pet. ii. 24. Psal. ciii. 3. —cxlvii. 3. Isa. xxx. 26. and have the stroke of your wound bound up, and have our health spring forth, Isa. lviii. 8. and have a cure, Jer. xxxiii. 6. For in this holy city, where God dwelleth, the inhabitant shall not say I am sick, the people that dwell therein shall be forgiven their iniquity, Isa. xxxiii. 24. and the faint have power, xl. 29.

(7) Stink,

sent me to heal the broken hearted, Luke iv. 18.

(7) *Stink, and are filthy, Psal. xiv. 3. Job xv. 16. All our righteousnesses are as filthy rags. Isa. lxiv. 6. Zeph. iii. 1. Woe to her, &c.*

(7) *Zech. iii. 3. Joshua, or Jesus, was clothed with filthy garments, ver. 4. iniquity. Ezek. xxxvi. 20. They profaned my holy Name, [by the connection they stood in to Him, as bound to bear them like a root the branches] I had pity for my holy Name, which the house of Israel had profaned—and I will sanctify my great Name—sprinkle clean water upon you, according to Isa. iii. 1. The Lord will wash away the filth of the daughter of Zion. So that though He was made sin, yet as He suffered for sin, He by Himself purged our sins, Heb. i. 3. washed us from our sins in his own blood [consequently we were deemed to be in Him and it] Rev. i. 5. and thus we became, and are, made, as He with his fruit of righteousness is ours, 1 Cor. i. 2.—iii. 22. Cant. ii. 3.*

(8) *Blind, Isa. xxix. 18. Psal. cxlvi. 8. Isa. xlii. 7, 18. —xliii. 8. —lix. 10. because they are in the dark.*

(8) *Christ suffered for sin, the fiery wrath of God, and so became, as He is called, a light, which must undergo the fire to be light. [See John i. 5.—viii. 12.—ix. 5.] For us he lay in*

(7) *Sweet, 2 Cor. ii. 15. for we are to God a sweet savour of Christ [consequently are looked upon as parts or members of Christ] Rom. xii. 1. acceptable to God, 1 Pet. ii. 5. by Jesus Christ.*

(8) *We are called and translated from darkness into his marvellous light, 1 Pet. ii. 9. Isa. xxix. 18. we see out of darkness. 1 John ii. 8. the darkness is past. Col. i. 13. we are delivered from*
For

For Christ is light, and men not having Him by nature, or of themselves, then men by nature are in the dark, 1 John ii. 11. *Darkness hath blinded his eyes.* [They] sit in darkness, and in the shadow of death, Job x. 21. Prov. iv. 19. Isa. lx. 2. — lxxxii. 5. — xlii. 7. — lix. 9. John viii. 12. — i. 5. 1 Pet. ii. 9.

(9) *Naked,* Rev. iii. 17. Gen. iii. 7. 2 Chr. xxviii. 19. Hos. ii. 3.

in darkness, and the shadow of death, and rose a Sun of Righteousness, Mal. iv. 2. a light that whosoever believeth on him should not abide in darkness, John xii. 46. but have the light of life, viii. 12. Ps. xxvii. 1. *The Lord is my light,* Isa. ix. 2. on them [in darkness] hath the light shined. Psa. xiv. 9. *The Lord openeth the eyes of the blind.*

(9) Christ cleansed from sin, of God is made unto us righteousness, 1 Cor. i 30. which is upon all that believe, Rom. iii. 22. Psal. cxxxii. 9. let thy Priests [and we are all made Priests, Rev. i. 6. 1 Pet. ii. 5.] be clothed with righteousness. In the Lord have I righteousness, Isa. xlv. 24. — liv. 17. — lxi. 10. He hath covered me with the robe of righteousness, — lxii. 1. till the righteousness thereof go forth as brightness, Psal. xxxvii. 5. And that he might cover us,

the power of darkness. Isa. xlii. 16. *Darkness is made light before us.* Rom. xiii. 12. we put on light. John xi. 9. He stumbleth not because he seeth the light — it shineth unto us [not for itself, but for us] as all light warms us with the love of God, 1 John i. 5, 7. — ii. 10. and we have the eyes of our understanding enlightened, Eph. i. 18.

(9) We have cloathing, 2 Cor. v. 21. being made the righteousness of God in [but not out of] him. Job xxix. 14. I put on righteousness [being therefore in myself without it, saith the Christian Job] and it clothed me — we have shelter under the shadow of his wings, in his pavilion, Psal. xxxi. 5. and tabernacle, Isa. iv. 6. We have righteousness rained upon us, Hos. x. 12. and by the righteousness of One the free gift came on all, Rom. v. 18. We are clothed with gar-

(10) De

as the light doth, He became a *light*; which glorious covering is no more obtained by our working, than the day which surrounds our bodies is made by *us*. Hence we are bid, *Gal. iii. 17.* to put on Christ, *Rom. xiii. 12.* to put on the light, *Isa. li. 9.* to put on strength, *Eph. vi. 11.* the whole armor of God,—*iv. 24.* the new man. Hence Christ is called a temple, a tabernacle, a sanctuary, at first indeed, destroyed for the sin of others, like the figures, *Jer. vii. 12, 14.* but afterwards rebuilt, and we admitted into Him, to dwell under his cover. Hence we read of Him as a refuge, *Deut. xxxiii. 7.* *Isa. iv. 6.*—*xxv. 4.*—*xxxii. 2.* A man shall be an hiding place,—a covert,—a shield. *Psal. lxxxiv. 11.* A sun and shield, a tower, a fortress, a castle, a city, of which the cities of refuge were figures, *Isa. lx. 14.* *Ezek. xlvi. 3.* I counsel thee to buy of me white raiment, that thou mayest be clothed, *Rev. iii. 17.*

(10) Defenceless and exposed, for the naked are so. *John.*

(10) Christ put on is our security: He like a shield, as He is called, received the pointed wrath, often compared

ments of salvation, *Isa. lxi. 10.* and like the mother-church, the woman in *Revelat. xii. 1.* clothed with the sun [of righteousness]. We have clothes that, like *Israel's*, will not wax old, *Deut. xxix. 5.* for *Psal. cxi. 3.* his righteousness endureth for ever. For inasmuch as Jesus, who had the filthy garments, iniquity, put on Him, had them taken away, and received a change of raiment, and a fair mitre, *Zach. iii.* throughout, so we in Him put off the old man, *Eph. iv. 22.* and put on the new, being in Him by imputation, as we lay in the loins of Adam, *Rom. v. 14.* wherefore we receive with Him, and in Him, raiment, and a fair mitre of glory, *Rev. iii. 17.* that the shame of our nakedness do not appear; for this raiment of Christ, like his bodily garment, perfect and entire, becometh man's by lot, and this vesture is parted among them as each needeth, that they, like *Jacob*, may obtain the blessing from the Lord.

(10) The wrath is averted from our persons, so that we may stand, having done all, *Eph. vi. 13.* in the day

(11) Poor,

to arrows, and as a house or tabernacle, or clothing, sustained the weather, as these things do. For it is not a cob-web clothing of our own, which shall not become garments, that we trust to, *Isa. lix. 6.* but a raiment of the finest needle-work, clothing of wrought gold, wherein we hope Christ will bring us to his Father, *Psal. xlv. 14, &c.*

(11) Poor,
Psal. x. 14. —
xl. 17. —
lxviii. 10. —
lxxiv. 21.
Prov. xiii. 8.
Isa. xiv. 30,
32. — xli. 17.
Zeph. iii. 12.
Matth. v. 3.
Rev. iii. 17.
Isa. lxvi. 2.

Thirsty, *Isa.*
xli. 17.

(11) *Psal. cxxxii. 15.*
I will satisfy her poor
with bread. Isa. xli. 17.
When the poor and needy
seek water, and there is
none, and their tongue
faileth for thirst, I the
Lord will hear them, I
the God of Israel will not
forsake them. I will open
rivers in high places,
and fountains in the midst
of the vallies: I will
make the wilderness a
pool of water, and the
dry lands springs of wa-
ter. A fountain opened
for sin and uncleanness.
Zech. xiii. 1. My blood is
drink indeed, if applied
to refresh our hearts, as
other drink is. 2 Cor.
viii. 9. Tho' He [Christ]
was rich, yet for your
sakes he became poor —
suffered the hardships to
which such poverty
must have reduced us,
even death in misery,
that we might not die,

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of battle, under the protection of Jesus, who has delivered us from the wrath to come; and the impetuous storms in the day of trouble reach us not, through his intercepting them, and being, *Isa. xxxii. 2. our hiding-place and covert.*

(11) We are satisfied with good things, which are not in ourselves, but are a free gift to us, as victuals and money are to the poor, *Psal. cxxxii. 15. Luk. i. 15.* We have bread from Heaven, *Joh. vi. 50. — the true, the living bread, vi. 32, 51.* prepared of God, if we will not stand looking at it, and starve, but receive that into our hearts, which is as transferrable as bread is to our use, in order that whosoever eateth me, saith Christ, shall live by me, live the life of God by faith here, and of glory hereafter, *Gal. ii. 20.* We have living waters, *John iv. 10, 11.* grace and peace, and satisfaction, from Christ, flowing to us like a river, *Isa. lxvi. 12.* that we may drink of them in Christ, and never Hungry,

Hungry.

John vi. 50. Though white as the manna, Exod. xvi. 31. and spotless as the purest flour, he suffered the fire of wrath [see Ps. lxvi. 12. —cii. 3. —lxxx. 16. Isa. ix. 5. —xxxiii. 14.] to become bread to our souls, what should satisfy all our wants, and consequently all that God required of us, that we might live, John iv. 9. —vi. 49. I am the bread of life, Rev. iii. 17. buy of me the gold tried in the fire, and separated from the dross of sin; for, 2 Cor. viii. 9. Though he was rich, yet he became poor, that ye through his poverty might be rich.

thirst, Isa. xlix. 10. Joh. iv. 14. —vi. 35. that we may wash our spotted souls, and be clean, Heb. x. 22. We are rich, if so be we take this gold, and offer it in payment, as the price of our redemption, Rev. iii. 17. For, Rom. x. 12. the same Lord is rich to all that call upon him; he giveth them the true riches, Luke xvi. 11. which riches are, as they are called, the riches of God's goodness, Rom. ii. 4. —of his glory, ix. 23. —of his wisdom, xi. 33. —of his grace, Eph. i. 7. the unsearchable riches of Christ, iii. 8. more expressly the riches in glory by Christ, Phil. iv. 19.

(12) *In want, Deut. xxviii. 48. Amos iv. 6. 2 Cor. ix. 12. Ps. xxxiv. 10.*

(12) *Psal. xxxiii. 1. The Lord is my shepherd, I shall not want. 2 Cor. iii. 5. Our sufficiency is of God, Rom. v. 15.*

(12) *We abound, Phil. iv. 19. My God shall supply all your need.*

(13) *Dead in sin, because without light, without Christ, without God in the world, Col. ii. 13. Eph. ii. 12. and without the Spirit, which is promised only to believers in Christ, Eph.*

(13) *I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live, John xi. 25. I am the light, viii. 12. which brings every thing to light. The Father dwelleth in me, John xiv. 10. He will give you another comforter, ver. 16. and if the Spirit of him that raised up Jesus from the*

(13) *By him we are quickened, and because he liveth we live also, John xiv. 19. God, when we were dead in sins, hath quickened us together with Christ, Eph. ii. 5. —ver. 10. We are his workmanship. Col. ii. 13. You being dead in your sins hath he quickened together with him. Gal. ii. 19. cited sect. 120. Our life is hid i. 13.*

i. 13. and if we be dead, we cannot, with any reason, be supposed to move or act, in order to our resurrection to any new state.

dead dwell in you; he—shall also quicken your mortal bodies, by his Spirit that dwelleth in you, Romans viii. 11. For Christ died for all; then, as St. Paul says, 2 Cor. v. 14. were all dead: so we paid the debt of death in Christ our Surety, and are entitled, through his purchase, to all the benefits that were promised to man had he stood, to the same holy influences and operations by which we had life; thus, as we are buried with him, Rom. vi. 4.

(14) Enemies, Psal. lxxiv. 10. — vii. 4. Rom. v. 10. Col. i. 21. Children of wrath, Eph. ii. 3.— of disobedience, v. 6.— Alienated, Col. i. 21. Eph. ii. 13.

(14) Yea, I delivered him that is mine enemy, Psal. vii. 4. Coloss. xii. 1. Ye were enemies, yet now hath he reconciled you [and not we ourselves] as a mediator, 1 Tim. ii. 5. He intercedeth for us, Heb. vii. 21.—pleadeth our cause, Isa. li. 22. He satisfies for our offences—because He, being God, gave himself for the Church, Eph. v. 25. [see sect. 2, 13.] [Ye] are made nigh by the blood of Christ; for He is our peace, who hath made both [God and Man] one, and hath broken down the middle wall of partition between us [Isa. lix. 2. Your iniquities have separated

with Christ in God [as that of the branches is in the root, John xv. 4.] therefore what we have is from Christ, as the great treasure-house of God, Col. ii. 3. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death, Rom. viii. 2.

(14) We thus have peace with God through Christ, Rom. v. 1.— in Him, John xvi. 33. Peace and joy in the Holy Ghost, Rom. xiv. 17.—in believing, xv. 13. Gal. v. 22. Love, joy, peace. Phil. iv. 7. Peace, which passeth all understanding. Isa. xxi. 12. a peace of his ordaining—lxvi. 12. like a river extended to us —1 Pet. v. 14. to all that are in Christ, because Christ is our peace, Eph. ii. 13. and is in believers, Rom. viii. 10. and therefore they have peace, what satisfies God, because it is a divine and infinite price, and fills us with fullness, John i. 16. Reconcilia-
Aliens

Aliens.

Strangers.

between you and your God] having abolished in His [and not leaving it to be abolished in our] flesh the enmity the law of commandments in ordinances, for to make in Himself of twain [God and Man] one new man, [so] making peace, and that he might reconcile both unto God [not in many bodies, but] in one body by the cross, having slain the enmity in Himself—
Col. i. 22. in the body of His flesh through death, to present us holy, &c. if ye continue in the faith: peace is from God the Father through Christ, through his death, Col. i. and Eph. i. through his blood; and so is our reconciliation through blood as a satisfying medium: for we read, that so was the holy place reconciled, having the sin of others by imputation, even with the blood of the figurative Lamb or Goat, that bore sin upon Him [see sect. 25.] for, Lev. viii. 15. reconciliation was made upon the altar, Dan. ix. 24. for iniquity—
2 Chron. xxix. 24. with their blood. 2 Cor. v. 19. God was in Christ [the Lamb] reconciling the world to himself.

tion also is ours, and access unto God by the same Spirit, but through Christ, the true tabernacle, we have access, Eph. i. and ii. hence the Gospel is called the ministry of reconciliation, 2 Cor. v. 18. Again, Ye who sometimes were far off, are made nigh by the blood of Christ, Eph. ii. 13.

(15) *Captives*, Isa. li. 14.—lii. 2. 2 Tim. ii. 6. Jer. xiii. 17. Ps. lxxviii. 18. Isa. xlv. 13. lxi. 1. Psal. xiv. 1. *Prisoners*, Rom. vii. 23. Isa. xlii. 7. Psal. lxxix. 11.—lxix. 33.—cxlvi. 7. Isa. xlix. 9. Zach. ix. 11. To what we were *prisoners* and *captives* is plain from the above account from Scripture, of our estate by nature.

(15) *The Lord looseth the prisoners*, Psal. cxlvi. 7. Isa. lxi. 1. *The Lord hath sent me to proclaim liberty to the captives—the opening of the prison to the bound*—xlix. 9. [To] say to the prisoners, go forth—Rev. v. 9. He redeemed us by his blood—Acts xx. 28. Purchased us with his blood, therefore called, 1 Pet. i. 19. precious, [a price and value] Eph. i. 7. Col. i. 4. and we are said, 1 Cor. vi. 20. To be bought with a price. Psal. cxi. 9. He sent redemption unto his people. [See Lev. xxv. 31.—li. 52. Jer. xxxii. 7. The right of redemption is thine to buy it; also Rom. viii. 23. will tell you what redemption is, when it is spoken of the body from the bondage of corruption] Hence, in Eph. i. 7. we are said to have redemption [this price] in Christ, and read ver. 14. of the redemption of the purchased profession, which was forfeited, Isa. xlv. 22. Return unto me, for I have redeemed thee [as from Egypt, and the house of servants, by the blood of the Passover, Micah vi. 4. 2 Sam. vii. 23.] But he went into captivity, Ps. lxxviii. 6. His glory was [for us] deli-

(15) We have our chains knocked off, the old man put off, and are loosed and set free from the law of sin, Ps. cxlvi. 7. Eph. iv. 22. Col. iii. 8. Rom. viii. 2. We have a happy, an eternal jubilee, Lev. xxv. 10. Liberty through all the land, not only the land of the Jews, but all the land of the whole world; liberty, glorious liberty, the liberty of the children of God, Rom. viii. 21. Jer. xxxiv. 18. Liberty wherewith Christ hath set you free, Gal. v. 1. from the law of sin, Rom. viii. 2.—from death, viii. 2.—Having liberty to enter into the holiest by the blood of Jesus, by a new and living way which he hath consecrated for us, that is to say, his flesh, Heb. x. 19. We are upheld with his free Spirit, Psal. li. 12.—free from sin, Rom. vi. 7, 18.—free from the law, vii. 3. because Christ is the end of the law to us. He that is called in the Lord is made free, 1 Cor. vii. 22. 2 Cor. i. 10. we have deliverance from death—2 Tim. iv. 18. from every evil work—Ps. xci. 3. from the snare of the [spiritual] fowler—Gal. i. 4. from this evil world—Psal. xxxiv.

(16) *Child*

vered into the enemies hands, yet he triumphed, and led captivity captive. Rom. viii. 2. *The spirit of life made me free from death.* John viii. 32. *The truth [Christ, xiv. 6] shall make you free—ver. 36. if the Son make you free, ye shall be free indeed—in his righteousness, Psal. lxxi. 2. He came to give his life a ransom for many, Mat. xx. 28, &c. [See sect. 90.] and inasmuch as he was set free from sin and death, we, joint parties in the same covenant, and, in the eye of the law, one with him, are also free, being raised together with him; because, whatever the root enjoys, the branches of, or in, the tree enjoy, Job. xv. 4. Rom. xi. 16. and it is the law of God, Exod. xxi. 4. that if a servant be married, the wife shall go out [free] with him.*

(16) *Children of the devil, John viii. 44.—of the world, Luke xvi. 8. 1 John iii. 10.—unregenerate, an in-composed mass, Isa. lvii.*

(16) *The light of life, in Christ becoming our Father; the Lord our Redeemer becoming our Father, Gal. iv. 6. Isa. ix. 6.—lxiii. 16. Hence we are called children of the light, and the church the spouse or wife of Christ, the Lord of Hosts, Isa. liv. 1 to 7.*

4. *from all my fears—liv. 7. out of all my trouble—Col. i. 13. from the power of darkness—1 Thes. i. 10. from the wrath to come. We are the ransomed of the Lord, Isa. xxxv. 10.—li. 10. Jer. xxxi. 11. and live with songs and everlasting joy upon our heads, we obtain joy, and gladness, and sorrow, and sighing, are done away.*

(16) *We are passive, and begotten of God's own will by the word of truth, Jam. i. 18. We have God for our father, John xx. 17.—viii. 14.—We are the children of God, Rom. viii. 16.—of the light, 1 Thes. v. 5.—of the day—We are heirs of God, Rom. viii.*

4. a seed of falsehood.

one that had committed adultery, and forsaken her first love, Hof. i. and ii. and had been a widow, and desolate and barren, but was now to become a joyful mother of children, Psal. cxiii. 9. but not without travail to the beggetter: for Christ, the head of the body of the church, gave himself for it, that he might cleanse it with the washing of water by the word, Eph. v. 26. And, when he was begotten from the dead, Acts xiii. 33. we, by covenant joined with him, were raised together with him, Eph. ii. 6. as St. Peter, 1 epist. c. 1. [He] hath begotten us again to a lively hope by the resurrection of Jesus Christ, to an inheritance that fadeth not away. We then do not beget ourselves, unless it is rational to say, children beget themselves; nor is God in Christ a mere example, unless you will suppose children to be begotten by the mere look of their father. No; as a Father he puts in our hearts an incorruptible seed, and, by his operative light and spirit, forms us in, and begets us into, Christ, as into

17. If children, then heirs; heirs of God, and joint heirs with Christ, who is heir of all things, Heb. i. 2. by the death of the testator. Hence we have in the mother-church, breasts [of life] as clusters of grapes, Cant. vii. 7, 8. conveying, if we will receive it, the blood of the true vine, John, to her sons. Isa. lxvi. 10. we may suck, and be satisfied with the breasts of her consolations—we may milk out, and be delighted with the abundance of her glory—we have peace extended to us like a river—we are borne upon her sides as one his mother comforteth—1 Pet. iii. 2. as new-born babes, we may take the sincere milk of the word, that ye may grow thereby—Eph. iv. 13. unto a perfect man. But all this is a provision as extraneous to our nature, as the sustenance or inheritance children are born to; like them we are begotten against our will by God's own will; because the grace that makes us free to move is, if I may so say, forced upon us: but then we may chuse whether or no we will continue in this grace,
(17) Un-

a new earth, that shall not perish, 2 Pet. iii. 13. John iii. 15.—x. 28. It is true then, that,

(17) *Unfruitful, barren, bearing briars and thorns, desert, fallow, a wilderness, without a sun to shine upon it, unwatered, dry, rocky and stony*, Isa. xli. 18. 2 Pet. i. 8. Ephes. v. 11. Ezek. ii. 6. Hebr. vi. 8. Mic. vii. 4. Isa. lv. 13. Jer. xvii. 6.—iv. 3. Isa. li. 3. Jer. xv. 9. Isa. xxxv. 7. Psal. cvii. 10. Luke i. 79. Isa. lviii. 10. Jer. v. 3. Ezek. xi. 19.—xxxvi. 26. Matt. xiii. 5.

(17) Because Christ bore sin and its punishment, and was amended, renewed, and reformed, by suffering the manure of the fire under the wise providence of his Father, the Husbandman, John xv. 1. who promised we should be tilled, Ezek. xxxv. 9. we being born into him, instead of that rocky soil, and healthy constitution we have by nature, Jer. xvii. 6. are made partakers of his plowing, Psal. cxxix. 3. Jer. xxvi. 18. and sufferings, 2 Cor. i. 7. as of the glory to be revealed, 1 Pet. v. 1. so that God purgeth every branch that abideth in Christ, that it may bring forth more fruit — *whosoever abideth in me, the same bringeth forth much fruit*, John xv. 2—5. *The branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me.* We have his light and his spirit, without which who can have fruits, if so be we are planted in him? For, though this sun shines never so powerfully, and this wind blows

take Gods food, and live.

(17) We have a new heart, Ezek. xviii. 31. and new spirit—have our fallow ground broken up, Jer. iv. 3. Ezek. xxxvi. 21. *a heart of flesh*—1 Kings iii. 9. *an understanding heart.*—Luke viii. 15. *a good heart.*—Psal. cxii. 7. are fixed,—ver. 8. *established.*—Mat. xiii. 9. *sown with seed.*—Isa. li. 3. *like the garden of God*—lviii. 11. *have a soul like a watered garden*—lv. 11. having his operative word like rain or snow, which causeth things to bring forth, upon us—enjoying his grace, which is frequently represented as drops of rain, as dew upon the grass, as a clear heat after rain, for efficacy, Deut. xxxii. 2. Psal. lxv. 11.—lxxii. 6. Isa. xviii. 8.—xviii. 14.—xxvi. 19.—lv. 10. Heb. vi. 3, 7. Hos. x. 11.—xiv. 5.—Possessed of the good influence of his spirit, compared to the wind, John iii. 8. Cant. iv. 16. And under this light of God's countenance, Rom. vi. 22. we are said to have fruit unto holiness—Gal. i. 22. *fruits of the*

(18) A

never so kindly—tho' the rains of the word are moderate, and the dews of the spirit befriend Christ and his members, yet if man is not in Christ, he loses what else would raise him like the quickened seed unto life: let us then seek an union with Christ; for thus in him.

(18) *A widow*, Isa. liv. 4. Lam. i. 1. Psal. cxlvi. 9. Rev. xviii. 7. *without a husband.* — Hof. ii. 2. *she is not my wife* [meaning the people of the Jews, much less then are the Gentiles so by nature] *nor am I her husband* — in the evening, when darkness come on, she ceased to be his wife, died, to him, Ezek. xxiv. 18. *forsaken*, Amos v. 2. Isa. lxii. 4.

(19) *Weak*, Matth. xxvi. 41. Rom. viii. 3. — v. 6.

(18) Isa. liv. 6. *The Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God—ver. 4. Thou shalt not remember the reproach of thy widowhood any more—ver. 5. For thy Maker is thine husband (the Lord of Hosts is his Name) and thy [לַיְסָרָא] see sect. 90.] Redeemer the Holy One of Israel, the God of the whole earth shall he be called.* Hof. ii. 16. *Thou shalt call me my husband, —ver. 19. I will betroth thee unto me for ever.* Isa. lxii. 5. Matth. ix. 15. Cant. iv. 8, 9, 10. Eph. v. 24, 25, 29. Revel. xxi. 2.

(19) Matth. i. 21. [*Jesus*] *He shall save his people from their sins.* Psal. iii. 8. *Salvation belongeth unto the Lord.* Rom. vi. 6. *We are cru-*

spirit, Col. i. 10. *to be fruitful in every good work, as God worketh in us the branches of the true vine*, Phil. ii. 13. Joh. xv. 2. — *to flourish like a palm-tree*, Psal. xcvi. 7. — *a branch*, Isa. lxvi. 14. *like an herb — to be upright as the fir, and acceptable as the myrtle*, Isa. lv. 13.

(18) *We are betrothed*, Hof. ii. 16. and have God for our husband; have from him, Isa. lxi. 10. *the garments of salvation, the robe of righteousness*, Gen. *washed in blood from our sins*, Rev. *as a bridegroom decks with ornament, &c.* and what we have or plead, we have in, and plead under, his right, as all wives must, being both *one flesh* — *one* by this spiritual relation we have by covenant, Gen. ii. 24. Eph. v. 30, 31.

(19) *We are saved*, 1 Pet. i. 5. *kept by the power of God through faith unto salvation* — Jude 1. *preserved in Jesus Christ* — we have

(20) *Death*,

cify'd together [being deemed in him] that the body of sin might be destroyed, that henceforth we should not serve sin. Isa. xliii. 11. I am the Lord, besides me there is no Saviour. Rom. vi. 14. Sin shall not have dominion over you. 1 John iii. 9. He cannot sin, because he is born of God.

comfort, 2 Cor. i. 4.— sufficient grace, xii. 19. — victory over the world, 1 John v. 4. and we have all necessary provision in this world. 1 Tim. iv. 8. Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. Heb. xiii. 5. I will never leave thee, nor forsake thee.

(20) *Death, temporal and eternal, Gen. iii. 17. Job xxxvi. 12. Ezek. xviii. 4. Isa. lxvi. 24. John vi. 50. for in Adam all die, 1 Cor. xv. 22. Rom. viii. 13. Rev. xx. 14. being sown in corruption, dishonour, weakness, 1 Cor. xv. 42, 43.— never to see light, Ps. xlix. 19.— but to have the wrath of God abiding on them, Joh. iii. 36.*

(20) *I am, says Christ, the resurrection and the life, John xi. 25. he that liveth and believeth in me shall never die, viii. 51. shall never see death, shall live by me, vi. 57. Col. iv. 3. for Christ is our life, 1 John v. 12. He that hath the Son hath life, he that hath not the Son hath not life. For being our Surety, Heb. vii. 22. and tasting death once for every man, ii. 9. he discharged us, and being raised, he raised us in himself, if so be we plead our relation to him: for it is the voice of the law, that whatever estate the husband enjoys, the wife shall partake of; as he then reigns, 1 Cor. xv. 26, 27, 30. we also reign in life by one Jesus, Rom. v. 17. therefore as in Adam all die, even so in Christ [but not out of him, not*

(20) *We have a happy repose in the Lord, Rev. xiv. 13. Blessed are the dead that die in the Lord; and whatever we are sown, a prince or a beggar, we shall be raised in incorruption, in glory, in power, and with a spiritual body, 1 Cor. xv. 42, 43. Death cannot separate us from the love of God, which is in Christ Jesus our Lord, Rom. viii. 38. we shall pass from death unto life, John v. 24. we shall not be hurt of the second death, Rev. ii. 11. there shall be no death, Rev. xxi. 4. for this mortal shall put on immortality, 1 Cor. xv. 53. Isa. xxiv. 23 thy God shall be thy glory, Col. iii. 4. we shall appear with him in glory; we shall have no need of the Sun, for the glory of God will enlighten us, and the Lamb*

(21) *This*

without our relation to him as a *Surety* for us, as a *Root*, as a *Father*, as a *Light*, &c] *shall all be made alive*, 1 Cor. xv. 22. *For the trumpet shall sound, and the dead shall be raised*, ver. 52. Thus,

(21) This then is our estate by nature, in sin, *as red as scarlet*, Isa. i. 18.

(21) This then is the glorious, interposing, and regenerating Mean or Mediator, *by whom we receive the change* [καταλλαγην] *change*, Rom. v. 11. who, like *David*, slew the *Goliath* that was against us, and wrought *salvation* for his Israel, who, by his own arm, overcome for us, that we might enjoy the fruits of his victory.

(22) So that old things are past away, 2 Cor. v. 17.

(22) By him, who is *Alpha* and *Omega*; and says, *Behold I make all things new*, Rev. xxi. 5.

(23) But from their extreme of misery there is no passing, but

(23) Through the *One Mediator*, *Jesus Christ*, 1 Tim. ii. 5. *The way*. *No man cometh to the Father but by me*, John xiv. 6.

(24) The evil of sin ends

(24) Here — Here

Sinners put off their sins
The iniquity of sinners

In Him — In Him
In Him — centered — In Him

will be our light—we that are saved shall walk in the light of him —there shall be no night there, Rev. xxi. 23, 25.

(21) This then is the invaluable *change* which *Jesus* hath wrought in us, making us *as white as snow*, Isa. i. 18.

(22) 2 Cor. v. 17. *If any man is in Christ, he is a new creature* [but not of his own creating, surely] *Behold, all things are become new*.

(23) To this extreme of happiness, any more than a man can pass from one end of a line to the other, but through the middle.

(24) Begins our happiness.

Put on God's righteousness.
The righteousness of God.

| | | |
|---|---|---|
| If men then are heavy la- den, let them go, and cast their burden on | <i>Him</i> — for — In <i>Him</i> | The promise is, that we shall be refresh- ed. |
| If they are <i>without</i> , | Let them enter by <i>Him</i> the door, | And they shall be saved. |

77. And this atonement of Christ, which is effectual to all these happy ends, and works so agreeable a change for us, extends to sins committed by them who had been dead *long before*, and shall die *long after* He was actually crucified; for the justification of mankind was *now* fully perfected, though *before* and *since* accepted and pleaded. It redeemed *all* therefore that would come in from *the curse of the law*.

But your notion, *sect. 4.* is very absurd, namely, that “abolishing the law, as it
“ subjects a man to death for every trans-
“ gression, and introducing the grace of
“ the gospel, which pardons the penitent,
“ hath put a stop to transgression.” Be-
cause, 1. The law did not subject a man, in his *own* person, to death for *every* transgression: 2. The law is not *abolished* but *fulfilled*, and therefore it was not the *abolishing*, but the *fulfilling*, of the law in Christ, *Rom. x. 4.* who is *the end of the law for righteousness to every one that believeth*, that puts a stop to transgression.
The

The blood of Jesus Christ cleanseth us from all sin; 1 John iii. 9. He cannot sin, because he is born of God. His fulfilling of the law for man cleared him that believed: 3. Because the law is not destroyed, but, on the contrary, established, by the preaching of the Gospel, so says the inspired Paul, Rom. iii. 33. its penalties are also established. But I am sorry you see not how, nor the great wisdom of God by which, the law has its effect, and yet men have their discharge. Christ fulfilled the law, Christ suffered the curses or penalties of the law for us: the law then had its course, but it was upon Christ; and we have our clearance, but it is through Christ. When transgression then is said to be sealed, Dan. ix. 24. it is implied, that it is covered; for what is sealed, is hidden and covered: nor can it mean, that sin is sealed up "against the rigour of the law," as you would have it; because then I conceive, that this is saying no more, than that sin is unpunished, uncondemned, but not that the sin itself is stopped. And how you can reconcile this, without giving up the Scriptures, I know not, as we are said to be freed from sin, dead unto sin, incapable of sin, because we are born of God, and sin, to be condemned and suffered for, so frequently, and so expressly, in these Scriptures. Nor doth the

the usage of the word *seal* help you out at all: for, *Cant.* viii. 6. the Church wishes to have the *impress* of the renewed *image of God*, an interest in his *heart* and *arm*, that, under his *protection* or *covering*, she might be safe. The thing sealed is shut up, *Rev.* xx. 3. *Isa.* xxix. 11. the vision sealed is the same, *Dan.* xii. 9. *Ezek.* xxviii. 12. *Job* xxxvii. 7.—xli. 15, &c. From which the inference is the same with that before made, that they, and they *only*, who believe Christ to be the great *coverer*, have their iniquities *covered* from the wrath of God, and *victory* over sin, sin being condemned, sin subdued in him. Why you construe *transgressions under*, as if it were *against*, the law, I know not. All I can say is, you seem to suppose the law *abolished*, and of course the sins against that law not *cognizable*; though the Scripture declares it to be *fulfilled* in Christ, who bore its curses for sin, and that thereby we have *redemption*, or are bought off of the *transgressions* (as it is in the text) *under the first* covenant or testament.

Your next paragraph, 136, speaking of the means, I refer you thither; see *sect.* 71. and I must do the same with 137.

78. And “all these effects relate,” you say, “immediately:” I ask your pardon; it is but *mediately*, and at *second* hand, to our-

ourselves, as you will see presently. But “our Lord’s death,” you say, “redounded to his own account, though not by way of atonement;” then I must say, you had better frankly own you receive not the *Scriptures* for a rule of faith, than thus all along to *insinuate* things to be otherwise than the *Scriptures* have declared them to be. For we read, *Phil. ii. 8. He became obedient unto death, even the death of the cross; wherefore* (for this death or obedience to death) *God also hath highly exalted him* (whom? Him that died) *that at the Name of Jesus every knee should bow.* We read also in *Isa. liii. 12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong,* because he hath poured out his soul unto death. So that whilst these texts stand, your position will be false, even upon your own principles, because you acknowledge his death was the atonement, *sect. 126*, though you would quibble upon it, *sect. 160*. Indeed here you say, “his exaltation, and universal dominion, are the effect of his sufferings,” (death, I suppose, you mean) for *Rom. xiv. 9. Phil. ii. 8.* prove no more than this.

79. The more, Sir, I read your book, the more contradictions I see in it to Scripture, to common sense, and to yourself; and
of

of a truth I pity you, if this be an *error* of your *judgment* : but, to make it an *error of an upright intention*, a man, in my opinion, must first have a right to plead *great ignorance* of the Scriptures. But to enquire into this is your business ; it is enough for me, in a friendly manner, to try to confute it, and to prevent its spreading. And, as to your conclusions from the above texts,

80. (1) You infer (77) “ that Christ’s blood was shed, &c. for us, and on our account, to free us from some evil, and to procure us some benefit :” and, on this inference, I may safely be bound to overturn your *whole* scheme ; for if Christ’s blood was shed *for us*, and *on our account*, then *our* obligations to pay the debt of sufferings must have become *his*, which could only be by covenant and imputation. Secondly, His blood is charged to *our* account as so much payment (because it is called *precious*, a *price*) made in *our* favour, or in *the stead of us*, for it is the same (see *sect.* 92.) so that we are, in consideration of *this*, acquitted of *our* obligation, and God’s *demands* on us *cease*, in proportion to the *value paid in* by him.

81. (2) You infer, “ that it was an offering and sacrifice presented to God, and really had its effects with him.” “ To us,” you say, it had respect, so as to
“ give

“ give us hope towards God, and to be an
 “ example of duty and goodness for our
 “ imitation; but it was offered to God, as
 “ the object of his regard and approbation,
 “ on our account.” Now, from this latter
 concession I might argue, as I did just now,
 to the confutation of your whole scheme,
 and in vindication of a *vicarious* payment
 made by Christ. And, as to the effects it
 had with us, I have already shewed from
 Scripture, that they are somewhat more
 than an *example* to us, and nothing less
 than *justification*, and, in consequence of
 this, *sanctification*, through *the renewing of*
the Holy Ghost, that we might be *worked*
upon to walk after his example, and to be
conform to his image. See *sect.* 101.

82. 3. “ It was offered unto God,” you
 say, “ for our sins, in order to their being
 “ forgiven by him.” But, give me leave
 to add, upon the *demonstrable* nature of all
 sacrifices *for sin*, in order to *satisfy* for such
 sins, as satisfaction must, in the nature of
 the thing (see *sect.* 86.) be previous to for-
 giveness; and this is the necessary conse-
 quence of your *own* reasoning: for you here
 say, “ it is certain, that the shedding of his
 “ [meaning *Christ's*] blood had its effects
 “ with God, as it supplied such a reason for
 “ the forgiveness of sins, as the wisdom and
 “ goodness of God our Saviour thought most
 X “ proper

“ proper and expedient, and without which
 “ he did not think it proper or expedient to
 “ forgive them.” Now, upon your own
 principles, Christ’s sacrifice was a *reason*
 with God for our forgiveness, and therefore
 it must, as a *reason* with the infinite wis-
 dom of God, in *every* respect, be satisfacto-
 ry ; but that which satisfies *not* his justice,
 as well as his other attributes, cannot be
 thus *satisfactory* ; and, unless sin be con-
 demned and punished, justice *cannot* be sa-
 tisfied. Christ’s sacrifice then being a *rea-*
son for the remission of our sins, must needs
 have been a *satisfying* sacrifice, suffering the
 condemnation of sin, as we read *Rom. viii. 3.*
God sending his own Son in the likeness of
sinful flesh, and for sin condemned sin *in the*
flesh : In *what flesh* ? In *the flesh* of his Son,
 who, to be thus *condemned for sin*, must in
 justice have been, as we read, *1 Cor. v. 21.*
(He was) made sin for us. You find, Sir, I
 adopt your own concessions, as being pre-
 mises enough for me to argue upon against
 you. You grant Christ’s offering to be a
reason of remission in God, a *ratio*, a cer-
 tain *proportion* of what God *required*, and
 what man *wanted*, previously to our for-
 giveness. What man *wanted* was original
 innocence or righteousness, *now brought in* ;
 what God *required* was satisfaction for sin,
 condemnation of sin in the flesh, which was
executed

executed on the body of Christ, who was made a curse for us, Gal. iii. 13. But how agrees this with your saying, sect. 167. "God wants no sacrifice to excite or assist his mercy:" For, if reasons excite, induce, or promote actions, as, in my opinion, and, I believe, in the opinion of every man of sense, they most assuredly do, then Christ's sacrifice being, as you allow it to be, a reason with God for the forgiveness of sins, it is of course the motive which excites God to mercy, and that inducement which not only assists but raises his compassion towards us. Had he not wanted it, you must conceive strangely of all his attributes, to suppose him to have required it at all. But he has required it of another to fulfil his will, Psal. xl. and therefore he needed it for the consistent display of his mercy: so that you again contradict yourself.

§3. 4. "He offered, you say, *sect. 148.* "one sacrifice for sins." True; all good Christians believe it: but do you believe it? No; you say "he was not made sin for us" —he bore no sins"—He could not then in justice be offered for sins: nor can I conceive, as you assert he did *suffer*, how, on your *strange* supposition, the justice of God can be vindicated. As far as I see, you have framed a scheme repugnant to his *justice*, which infidels may make a handle

X 2

of,

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 “ he did not think it proper or expedient to
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X 2

of,

of, but no man of sense can come into consistently with his *belief* in the Bible, or with his own *reasoning*.

84. Yet you say, *sect.* 148. " It is with " respect to his sacrifice that our sins are " forgiven, whenever they are forgiven." But how, with respect to his sacrifice? You will not allow it to be *propitiatory* for, or *in the stead of*, sin, tho' St. *John*, and *all* the Apostles and Prophets, assert it to be such : how therefore we can be forgiven " with respect " to his sacrifice," I know not. This I am taught to know, if we are not looked upon as *members of his body*, as *crucified together*, as *suffering together*, as *dead together with him*, as *circumcised in him*, as *risen with him* by the power of the operation of God, as *renewed in him*, the *sentence of death* is *still* in us; we are *still* liable to the condemnation of sin, and have our debt to pay : for, *shall not the Judge of the whole earth do right?* He who hath said, *Whosoever hath sinned against me, him will I blot out of my book*, Excd. xxxii. 33. *He that will* by no means clear *the guilty*, xxxiv. 7. *visiting the iniquity of the fathers upon the children*. And we *still* are guilty, if, as you say, *none* hath justified us, though the Scripture offers Christ to us as our Justifier, as none can justify us but he who suffers what the *guilty* deserve; and
if

if *none* will cover us, like the ark, and *intercept* the storm, we must evidently *die* in our *sins*: so that the question is now, Whether it is, or is not, agreeable to reason, and the Scriptures, for God to *clear the guilty*? Scripture is evidently against it, *Exod.* xxxiv. 7; and I would not be guilty of arguing with you upon the footing of a *Deist*, as if you thought there was *any* truth revealed which is not *equally* true in the reason of the thing. However, please to recollect, that to suppose God to pardon the *guilty*, is to suppose what is *contrary* to nature, and to common sense; that light and darkness, corruption and incorruption, holiness and unholiness, can agree, when it is a known truth in nature, as well as in Scripture, *Amos* iii. 3. that no two persons or things *can walk together*, or sort together, *except they be agreed*: and, before God and Man can agree, Man's *guilt* must be removed; which cannot be done by a *pardon* of your defining: for *pardon*, in your sense of it, makes *no* change in the subject. He is still *in himself* the *sinner* he was, *corrupt* as he was, and *guilty* as he was. Nay, if there are certain *immutable* relations in things, that relation between the *justice* of a righteous God and a *guilty* man must *ever* remain, and justice recompense to the sinner, according to his sins,
the

the equal, the righteous *retribution*, which our subtlest reasoners *all* own to be discoverable by *every* man of sense.

Again, *Heb. x. 17, 18. Their sins and iniquities will I remember no more: now where remission of these is, there is no more offering for sin*; because, by a previous offering for sin, sin is remitted: so that this text is built upon this fundamental truth, that *Christ died for us, and in our stead* suffered the punishment due to sinners, as we read *1 Tim. i. 15. Christ Jesus came into the world to save sinners.*

85. Indeed you see, that “ if God [*to use your own words*] of his own mere grace “ had pardoned sin, &c. there would have “ been no occasion at all that Christ should “ have offered himself a sacrifice for the remission of sins :” Whereby, setting aside how much you contradict what you say, *sect. 167.* it appears how necessarily you are concerned to allow Christ to have offered himself *for sin*, though you deny what I must aver can *only* make his offering *consistent* with divine justice, namely, “ that it was a *vicarious offering*, and *instead* of sinners, or that he *bore our sins* by imputation *in his own body on the tree*, *1 Pet. ii. 24.* (compare *Isa. xliii. 35.* with *Col. ii. 14.*) *blotting out the hand-writing of mene, mene, tekel, uphar sin, numbered, weighed, found wanting,*

ing, and divided, Dan. v. 25. which was against us. Observe, how much a man must wrest the Scriptures to put your sense of forbearing or forgiving sins (*sect. 51.*) upon the word we construe *bare*, 1 Pet. ii. 24; for it would run thus, *He forbore our sins—He forgave our sins, in his own body, on the tree*; which interpretation manifests neither the wisdom nor propriety of the inspired author.

86. Hence you say, *sect. 149.* “ the offering of Christ was needful not only for “ us,” whereto you seem very narrowly to confine its usefulness, 167. not without further inconsistency in your argument, “ but “ also for God, to be merciful, because of “ his own mere grace, without any respect “ to the offering of Christ, he has not pardoned sin.” Which is a plain proof to me, with *all* due reverence do I mean to speak it in vindication of the *consistent* display of his Divine Attributes, that he *could* not *consistently* do it; because God would not use means that were *unnecessary*. The mediation of Christ, as a *vicarious* sacrifice, is therefore so *necessary*, that without it we *could not* be saved, nor God in his *wrath* remember *mercy*; and that man, who will *not* plead this gracious payment of his debt *in* and *by* Christ, must be thrown into prison till he pays the *uttermost farthing*, that
is,

is, *for ever*; because *there remaineth* no more sacrifice for sins, no other means of paying his debt. Such a *poor* but *proud* man, who is of the number of those *poor* that think themselves *rich*, must live in *everlasting* chains of darkness, brought on him by a *bankruptcy* wilfully incurred.

87. You make further concessions, *sect.* 150, 151. that the blood of Christ was a *reason* with God for the remission of sins, and therefore satisfactory; see *sect.* 82. Therefore I conclude, that the sacrifice of Christ was *truly* and *properly*, not only in the *highest* degree, and *infinitely* far beyond *any other*, but also the *only real, piacular, expiatory, propitiatory, meritorious, satisfactory, and reconciliatory sacrifice*; not only to give us an *example*—not only to *assure* us of remission of sins, or to procure our Lord, in your sense of it, a commission and right to *publish* and *grant* forgiveness, to which you would confine it;—but *moreover* to *bear* our sins by imputation in his body—to *suffer* for, and *in the stead of*, us, what we ought to have suffered—to *perform* the obedience *we* ought to have performed, in order to *deserve* eternal life—thus to *clear* us, and to convey *merit* to us: in short, *to do* what God, in his infinite wisdom and goodness, judged *fit* and *expedient* to be done, in order to the *maintenance* of his justice,

justice, to the *consistent* display of his mercy, to the *forgiveness of our sins*, and to the making us *worthy* of the inheritance reserved for us.

85. We come then in the next place to shew, wherein the *virtue* and *efficacy* of Christ's death consists, as it stands in relation to the *effects* assigned it above. And,

I. We see the whole design of it was to make or qualify *God*, as *God*, to be merciful, and to dispose him to spare and pardon us. For what you deny is, to the increase of the glory of the *Lord*, true to all intents and purposes, That had not Christ interposed, we must have been destroyed: how else doth he *save us* from *the wrath to come*, as the Scriptures expressly assert, if it is not true that, without *his* salvation, *we* had suffered *the wrath to come*. You say indeed (144), " That this is directly
 " contrary to the most plain and certain no-
 " tions of the Divine Goodness, and to the
 " whole current of revelation." But, in answer to this most hasty, I hope, because it is a most deadly, assertion, I must say, that *God*, who cannot, and will not, look upon sin in an approving light, nor *clear the guilty*, Nahum i. 3. but in *his soul hateth the wicked*, Psal. xi. 5. cannot, according to the whole tenor of the above Scriptures, and according to our most cer-
 Y tain

tain notions of *Divine* Justice or Wisdom, be disposed to pardon sinners, till the difference there is between him and them is *changed*. Nay, how he could otherwise love man, or bear him in his bosom, I know not, unless you will take not only justice but purity from the idea of God. What you urge in support of your assertion, that the pure love of God to a sinful world was the *first* mover, and original spring, of the whole of our redemption by Christ, *John* iii. 17; though it proves from whence our redemption arose, is very improperly urged to prove, that *Christ* was not offered to make *God* merciful; because it remains unproved, that, without *any* respect to a satisfaction, *God* would be merciful to man. "But all that Christ did and suffered was "by the will and appointment of God (154)." True; what he did was the will of God, because he first himself willed not to do his *own will, but the will of him that sent him*, *John* vi. 38. But this, instead of proving *God* could be merciful without his satisfying offering, proves the very contrary: for either it was *not* necessary, that is, *not* somewhat without which the end could not be wrought, or it *was*: if it was *not*, pray tell me how it is consistent with our notions of *God*, to suppose him to *will* or *appoint* it. Where, on such a supposition,

would

would *his* Wisdom, *his* Justice, and *his* Goodness, be manifest, in ordaining the *sufferings* of an *innocent* person for an end which could have been accomplished *without* them. This, then, is not a true state of the matter; and it remains that *Christ's* offering must be *necessary*, and if so, it was so needful to dispose *God* to mercy, that *without* it he could not have been merciful to a sinful world: for love towards man came to him through the satisfaction *in view*, as it now does through this mediation *actually* established; why then do you say (I cannot acquit your expression, though I would your *intention* of blasphemy) “that
 “ *Christ's* offering was conducive to our re-
 “ demption, only in virtue of his will and
 “ appointment.” As to the Scriptures you cite for a proof of it, they are all against you, as they only prove *Christ* fulfilled *God's will for us*, Heb. x. 7. John v. 30. —xxvii. 3; and no wonder they should be so: for is *Christ's* offering a mere piece of *ceremony* required on the part of *God*, or is it not effectual, in its *own* nature, to obtain *eternal redemption for us*? I remember *St. Paul* asserts this its efficacy, because it was the offering of *God*, and of course must be of infinite efficacy, Heb. ix. 12. And, if it is not *thus* effectual to answer the end, but a mere piece of *ceremony*, then, in the

reason of the thing, it is an appointment of means *without* an effect; and Christ is no *price*. He is not a Mediator that hath *of himself*, or by any *merits*, or *valuable consideration paid down* by him, *obtained eternal redemption*, and *purchased and bought* it for us. But, first, this is indeed contrary to the *whole* current of the Scriptures, which assert (*sect. 55, 56.*) Christ *to be* God, and a *price* wherewith we are *bought*; that *thro'* him, and *by* him, and *in* him, we are *reconciled*, and *made nigh*; that *without shedding of blood there is no remission*; and, that God sent him, that *whosoever believeth on him should not perish, but have everlasting life*, Heb. ix. 22. John iii. 15. Secondly, it is contrary to our notions of infinite *Wisdom*, that he would appoint a means not *in itself* adapted to work the end. Thirdly, God, because he is *wise* and *just*, with reverence do I speak it, cannot make that a *means* by his will, which, after *his* appointment of it, is *not* adapted, by its *nature*, to answer the *ends* of such appointment. Fourthly, It is highly derogatory to Christ, who is God, to think his infinitely valuable offering to have *in itself* no effect, but only that which arises from the will of *another*, when in truth God appointed Jesus, by his *own* consent, to be the *means* of mercy; because his offering *himself*, by virtue of the
infinite

infinite worth of his nature, was conducive to accomplish that *redemption* which God, in his *council*, determined to bring about. I really am concerned to see such things drop unexamined from your pen. Deists or Infidels say not things worse than these. For you see, Sir, that the value of Christ's offering arose from the *effectual* nature of it, and was therefore willed and *chosen* of God, because of this its *foreseen* and *fore-known* efficacy.

86. II. The design of it was by sufferings to satisfy justice, or the law of God. But, plain as it is to every reader of the above state of the means, you very boldly say, "Nor can it be true;" yet it might be true, though it did not appear so to you. However, to justify your assertion, you, in your note, distinguish between *justice* and *righteousness* (which is the same thing, take them in what light you will) and make *justice* and *law* one *thing*, when, by your own account, "law is the rule, and justice " is acting according to such rule." Nor would God be *righteous*, in your sense of righteousness, as a branch of his *moral rectitude*, if he did not act *justly* and *lawfully*. After this unavailing distinction, you proceed in your argument, and say, "It is " very certain and evident, that justice and " law can no otherwise be satisfied, than by " the

“ the *just* and *legal* punishment of the offender.” Now I beg leave to say, this is neither *certain* nor *evident*. But, to adjourn the proof of it to

III. Let us suppose this to be the case, that “ law, in its *own* nature, must always “ *condemn* the criminal; and justice, acting “ according to law, must *always precisely* “ inflict the penalty :” You own, the transgression of the law is worthy of *eternal* death, *sect.* 150. what then must become of you and me? As to myself, I am a sinner, and obnoxious to *all* the penalties; and, was the above account true, I must expect to be *executed* every minute; nay, you must allow me to wonder, as I cannot reconcile it to my reason, that I am *reprieved* so long. Is it to be guilty of *more* provoking iniquity? to incur *more* wrath, and to make our punishment the greater? Surely, you do not think thus of God: and it cannot be, on your supposition, for me to *repent*, because justice, acting according to law, must *always precisely* inflict the penalty: what then is the reason of this respite? You say indeed, “ the pardoning “ grace of the Law-giver is not obstructed “ by any demands of law and justice.” In reply to this I must observe, that the voice of the law of God is positive: *In the day that thou eatest thereof thou shalt surely die.*
Cursed

Cursed is every one that continueth not in all things that are written in the book of the law; to do them is the eternal and immutable language of law; and the Law-giver is one who is immutable, and in whom there is as little variableness, or shadow of turning, as ever you can suppose to be in his law. If he hath spoken, then shall he not do it? When he purposeth, who can let it? "Just considerations," you say, "may possibly occur to satisfy the Law-giver." True; just considerations may occur to satisfy the Law-giver; this is what I am contending for: but you, throughout your book, deny that Christ is this just consideration, which God in justice can accept, because it satisfies him; and yet, here you own there may be one. Perhaps you mean, that an earthly Law-giver may pardon an offender without inflicting the penalty on him, or receiving any satisfaction from him: and this again is true; because earthly Law-givers have received mercy, they may shew mercy; but Christ is the consideration—he suffered once for all; and forgiveness or pardon from man may, on this account, be granted to an offender: but then it is not granted without an adequate satisfaction for him, because Christ satisfied for all, sect. 32; otherwise pardon of offences or offenders cannot be justified, that is, made to be agreeable

agreeable to justice. But the case is *otherwise* with God: *Who hath given to him that it should be recompensed to him again?* Rom. xi. 35. Doth he need expedients which he doth *not foresee before* he publishes his law? No; therefore when God, notwithstanding his *fore-sight* of times and occasions, shall say *it shall be so and so*, I conceive, as he is *unchangeable* and *just*, it *will*, it *must*, be so. What then, I say still, must become of you and me? Nothing, upon your *own* principles, can *in justice* hinder the law from being put in execution upon *offenders*; and if God cannot *in justice*, he cannot *at all*, discharge us. But you say, “ he can “ set law and justice aside;” and with this your account I cannot be satisfied: for it is *impious* to imagine this to be the case; because I am persuaded, without wresting your expression, this is none other than saying, “ God can act *without* law and justice, “ nay, *contrary* to law and justice, which “ demands the *condemnation* and *execution* “ of the criminal.” This is none other than saying, “ Christianity is, though a *Di-* “ *vine* scheme, a scheme founded *necessarily* “ upon the *overthrow* of law and justice.” But this account of Divine Grace is repugnant, 1. To our notions of the *just* Judge of the *whole earth*: 2. To the express Scriptures of God, *Isa.* xlv. 21. *I the Lord, a just*

just God and Saviour.—Zech. ix. 9. *He is just, and having salvation; so that we have it not in ourselves, it is he that has it, and gives it us, and yet is just in giving it; therefore, John i. 19. he is said to be even just to forgive us our sins*—he gives us it as an *act of justice in him*, and we claim it in the *right of our Saviour as an act of justice to us*, Rev. xv. 3. *Just and true are thy ways, thou King of Saints*, Psal. lxxxix. 14. — cxix. 21. — vii. 8. — lxxvi. 1. — ix. 8. — xxxvii. 61. — lxxvi. 9. — xcix. 4. — ciii. 6. — cxi. 7. — cxix. 149. Isa. i. 27. *Zion is promised to be redeemed with or in judgment*, iv. 4. — ix. 7. — xxx. 18. — it is said to be the motive of pardon, xlii. 1. Mat. xii. 20. John ix. 39. — *for judgment came I into the world*, Rom. v. 16. James ii. 13. Hos. ii. 19. Psal. ix. 9. — cxix. 39. the *Psalmist places his hope in God's judgment*; and when Christ was suffering he says, John xii. 31. *Now is the judgment of this world*. From Matt. v. 17. John vii. 23. Rom. iii. 21. — viii. 4. — x. 4. — xiii. 8. Psal. cxix. 42, 44. it is plain our salvation is according to *law*; that Christ *fulfilled the law*, and that as he fulfilled it, we, his *spouse*, have a right *by law* to his freedom and clearance, according to *Exod. xxi. 3. sect. 71 (15)*. So that *Christianity is founded, as all God's ways are, in justice and judgment, truth and equity*: so

far are they from being *set aside*, that they are the *basis of God's mercy*, and our release. It is true, God's *righteousness* is like *the great mountains*, and his *judgments* like *the great deep*, Pſal. xxxvi. 6. It is not in the power of the natural man to *climb up* to the one, or to *dive* to the *bottom* of the other; though they will always be found, as *Iſa.* xl. 12. to be *weighed in ſcales* by one that reaſons upon thoſe right principles, which he cannot have but from the *revelation* of the *Moſt High*. Beſides, allow God to be *righteous* in ſaving us, and he does what is *right*; and if he does what is *right*, he acts according to his own *immutable law* and *juſtice*; for this only is what we mean by *right*. You ſee, then, the reaſon of the thing, upon your *own* principles, tells us, for *our* acquitment from the penalty of the *immutable law* of an *immutable God*, human nature (in Chriſt) muſt *ſatisfy*, and muſt *fulfil the law*, that is, its demands of curſes or puniſhment on us: for I have equally a right to inſiſt, 1. That Chriſt performed the *commands*, and ſatiſfied the *demands*, of the immutable law, or elſe he *never* fulfilled it; which yet he is ſaid to have done: or, ſecondly, That if he did *not* fulfil it, the law is ſtill in force *againſt* all mankind, as there occurs not that *juſt conſideration* to *ſatisfy* the Law-giver, which you are here forced to

to *plead* as the reason of our pardon. You talk of a prerogative in God to take the matter into his *own* hands, as if it was not in his hands *before*: but God has a right to support his character as a *just*, as well as a *merciful* God, and no right can belong to him which would supersede this his *essential* right; because he cannot, he will not, *cease* to be God, so a dependance upon this is in vain; and a dependance upon his wisdom, presupposing *no* satisfaction in view, is *equally* weak. It is God's wisdom to maintain his character, amongst the rank of beings, as a *just* dispenser of his providence, however we prostitute ours. *Law*, and *justice*, and *wisdom*, and *goodness*, beautifully and most consistently tempered, are therefore the *rules* of pardoning mercy, even according to yourself, who, whilst you deny this in *one* line, introduce a *just consideration to satisfy the Law-giver* in the next line or two, as the *rule* or reason of forgiveness, in order to the vindicating his wisdom by such legal satisfaction. So that I cannot but oppose, with boldness perhaps, your gainfaying misrepresentation of Holy Writ, *p.* 95. where you affirm, "the Scripture never speaks, nor in any consistency can speak, of Christ's satisfying the Divine Law and Justice;" that

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"there

“ there is no necessity for it, and all the
 “ ends of redemption may be obtained with-
 “ out it:” For I answer, and will venture
 my reputation to shame, if, from the texts
 I have produced, it is clear, that the Scrip-
 tures throughout do, as, to support a *due*
 consistency in the scheme of our redemption,
 they must, speak of Christ’s *satisfying* the
 Divine Law and Justice, and of his *buying*
 off (see 55, 56.) and especially 1 Cor. vi. 20.
 and throughout, declare *none other Name,*
Way, or Means, by which the ends of re-
 demption could be obtained, or we *come to*
the Father (see *sect.* 19, 21. *John* xiv. 6.
Acts iv. 12.) 1. Because *without* it I take a
 pleasure to affirm, on so *fair* and *firm* a
 ground as the Scripture affords me, that the
wisdom of the Law-giver cannot be *satis-*
fied without a *previous* satisfaction to his
justice. It is hence *Christ* is called *the wis-*
dom as well as *power of God*, which *did*,
 and always *will*, though deemed foolishness
 by the world, *make foolish the wisdom of*
the world: for by the sufferings of Christ,
 in order to our salvation, was manifest *the*
wisdom of God in the satisfaction of his
justice, consistently with *our* acquitment, and
 with *our* being made of *criminals* righteous
 and *justified* (see *sect.* 71. (3).

And here, Sir, you have opened a door
 to infidelity: for if Christ was offered with-
 out

out *any* respect to his satisfying justice, then his offering was *not a matter of justice*; and if it was *not*, then to say he suffered *at all* is *not* to be held consistently with reason, or that he was *in the world* at all; because at his *coming* he suffered an eclipse of his glory, being veiled in *flesh*: so that the questions, *Why did Christ come? Why was Christ crucified?* on your principles, remain, and must ever remain, to be answered. Hence,

88. (III) It is evident, the design of Christ's offering was to *pay an equivalent*, by dying in our stead, and by suffering a *vicarious* and *adequate* punishment for sin: because if the language of the law of God is, that *thou shalt surely die*; if it is plain, from the *unchangeableness of God*, that he will execute his law; if Christ came to save man, or what is the same, if man is to be exempted *from* this execution; then it is evident, from your own principles (155), there must be one of, and in, the human nature, that must *suffer*, in this nature, what the *law of God*, and his *justice*, required to be *executed* on this nature. But, plain as this is, I am shocked to hear you boldly assert, that "this notion will not bear the test of "Scripture or reason;" when I may boldly, in the cause of truth, aver, that it is agreeable to both: 1. It is so agreeable to Scripture, that it speaks of no atonement
without

without it (see *sect.* 42 to 50, 71, &c.)
 2. It is agreeable to all *right* reason: for the first thing we hear in this court is, that when we are *numbered* and *weighed*, we are *light* in the *ballances*, and *found wanting*. The evidences are, the *nature* of God, and the *nature* of our offences against him and his image. The nature of God is *infinite*, and all his attributes are *infinite*, and therefore a contempt, or an offence done in the face of, or in opposition to, these, though arising from a *finite* creature, is necessarily *infinite*, by reason of his *infinite* nature, to which they reach, and because they are so many forfeitures of *infinite* life in happiness. To this we must plead guilty. As God, then, can see *nothing* in his *infinite* self which his creature hath not despised, and *against* which he hath not offended, by despising or offending *against* him; so it is but highly just, fitting, and reasonable, that there be no part of *infinity* wherein this creature ought not to *suffer*. The judgment, then, is past upon us, and what can stop the execution? God is *good*, it is true; but he will not be *good* at the expence of his *justice*. You may say, man can repent; but he cannot without God's grace, which he hath forfeited: for both Scripture and reason tell us, *to whom ye yield yourselves servants to obey, his servants ye are to whom*
 ye

ye obey; *whether of sin unto death, &c.* Rom. vi. 16; therefore man can do *no* good of himself, as he is by nature (see his situation, *sect.* 71.) and *without* a reconciliation, much less can he *work* it to procure *one*. Who then shall make his peace for him? None but an *infinite* person can pay an *infinite* debt. But where can we find such a one? or, if we could, how could *we* know he would be accepted *for* us? So that if there is not more than *one* person in the Godhead, besides which *Divine* Nature nothing is *infinite*; if he shall not pay the debt *for us*, and if the *Father* shall not signify that with him he is *well pleased*, man must, from God's immutability, undergo the wrath. And is this our case? No; our continuance in being is a proof God has mercy left for us; otherwise our punishment would be *less* than justice is concerned to make it, by the time of our life *out* of it. But I shewed (1) God cannot be merciful *without* respect to a satisfaction; and I have, I think, proved, that this satisfaction *cannot* be given by us, unless we live *for ever* in misery, and therefore must be given by *another* for us, as it was by Christ, when he said, *Now is the judgment of this world*, John xii. 16. Mercy, then, by a *vicarious* satisfaction to the *Divine law* and *justice*, is the voice of *right* reason.

(89) But

89. But "law and justice," you say, "can never admit of one man's dying in the stead of another, or of his suffering the punishment which, in law and justice, is due to the offender only." Now, in answer to this, *no* man, it is true, can, in *law* and *justice*, suffer the punishment which, in *law* and *justice*, is due to the offender only. No Christian *ever* asserted it. But this is not proving, that law and justice *can never* admit of *one* man's dying in the stead of *another*; because they do admit, in certain cases, of a *vicarious* satisfaction: for, in pecuniary cases, the *obligation* is transferrable to a *joint* bondsman, and his payment of the money arises from the *previous* transfer of the *obligation* to his person: therefore your considering the money, and not the obligation, as *transferrable*, is mistaking the matter *alluded to*, and from whence I argue in defence of a *vicarious* satisfaction. Besides, your own *money*, in its nature, is a *transferrable* property; I suppose you mean, by its being a passible or *passive* matter: Now, if Christ was *passive* (and to denote his being so he is called *bread, price*) if he, the *original* Proprietor of his own precious endowments, condescended to be *passive*, *not to do his own will, but the will of him that sent him*, John v. 30.—xxvi. 38. then he might be *transferred* to what

what use he and the *Father* should think fit; and this upon your *own* principles. But you say, "guilt is *my* doing wrong, whereby *I* become obnoxious to punishment, and therefore guilt, in its own nature, cannot be transferred; for *punishment* is necessarily connected with the *wrong* done, and the wrong is done, and therefore can be done by none but myself; therefore *punishment* can be due to none, and consequently can possibly be inflicted upon none, but myself." Let us see how this will hold in matters of trespass. Failure is *my* doing wrong, whereby *I* become obnoxious to the *penalty* or *punishment*, and therefore failure, in its *own* nature, cannot be transferred; for the *penalty* is necessarily connected with the *failure* done, and the *failure* is done, and therefore can be done by *none* but *myself*; therefore *penalty* can be due to *none*, and consequently can possibly be inflicted upon *none* but myself. And is this a true state of the thing? Have you not omitted *any* material consideration? Is there *no* case wherein such reasoning will not, and cannot, in *law* and *justice*, be admitted, but which would be laughed at were it urged in a *court of judicature*? Ask any persons skilled in the law, whether there is *no* such thing as bonds of indemnification, or making *two* parties *one*

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in the eye of all *law* and *justice*? They will inform you how trifling your argument is, because supposing a *previous* covenant, engagement, or bond, whereby *one* party enters into an obligation, tho, in the end, *to his own hurt* or imprisonment, to *satisfy* for the trespass and failure of *another*; the whole is equitable, just, and reasonable. It was just then for *one person* in the *Godhead* to demand satisfaction for the offence of man against the whole: it was equitable to inflict the *punishment* due by the *law* on him who, by his *previous* engagement, was *bound* for to make good all men's trespasses against the law; because, though it was *in law* due to men, the offenders, yet it was *in law* due to the surety also, and he was, *in law and justice*, liable to it, by virtue of his *own* obligation *freely* entered into, to be responsible for man's proper use of his *talents*. And pray, Sir, if this *other* jointly-obliged person could, in the end, *stand* the demand, and *pay* the *debt*, though by suffering imprisonment in the grave, and *with pain and sorrow*, for a *time*, and man could not do it but by *suffering* in the prison of misery throughout *eternity*—Say, when the satisfaction may *in justice* be taken on *either* party, whether it is not *more* agreeable to all goodness and benevolence, to take the payment of him who *can* make it, and, after

after a short time, overcome it, rather than of us who *cannot* pay it? Is it a wonder, then, that *God*, that *Divine* Goodness, and *Divine* Benevolence, should do this? No; it is more to be wondered, that, when he in kindness does it, a man should arraign the *justice* of his proceedings. However, then, you may determine this to have been well argued against in *second thoughts, concerning the sufferings of Christ*, it is plain such men have mistaken the matter. They consider the *transfer* of the obligation to satisfy to man's *Surety*, without *any* reference to the *covenant* whereby Christ became a *Surety* to satisfy for man, *previously* to man's failure, which clears all, and *necessarily* connects man with his *Surety*, and consequently his *obnoxiousness* to the penalty. They never think, that, as *death is the wages of sin*, *Christ* could not die for *himself*, because he had *no* sin of his own, and therefore, as he did *die*, he died for *others*. They never think, that thus he became *transferrable* to our use, because he wanted *nothing* for himself, and that for this reason he is called *bread, price, gold tried in the fire* (see the state of the means, 77) which are, in their nature, *transferrable* things. And, now I am talking of likeness of cases, give me leave to add *one* more observation of a parallel in them. *Justice* and *law* requires,

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that

that a debtor satisfies *somehow* or *other*, or else, that the prisoner be *confined* in prison, till he *pays* the *uttermoſt farthing*; nor does *juſtice* on earth, in matters of *treſpaſs*, for miſapplying of talents committed to a man by another, ſo *much* reſpect the perſon's *bodily* hurt, as a *ſatisfaction* to the offended: therefore in the adminiſtration of *Divine Juſtice* (for, by your example, you juſtify my reaſoning from things on earth) it muſt and does (ſee the parable in *Matth.* v. 24, 25, 26.) demand *ſatisfaction* of the offender, *somehow* or *other*; and if he *cannot* give it, confines him till he *pays* the *uttermoſt farthing*; and, though the *medium* or *means* of ſatisfaction is not *originally* ours but *another's*, as *Chriſt's* is mercifully conſigned to *our* uſe, it is enough, but it is the *leaſt* that is expected of us by our heavenly, as by an earthly Judge, that *we* plead it as *our* ſatisfaction for *our* miſapplication of the *talents* he has committed to us, for *our* treſpaſſes, and for *our* breach of truſt: if we do not, the gaol of death, and eternal confinement, muſt be *our* portion: *He that hath not the Son hath not life*, becauſe he hath not the price of his redemption. *Note*, That the ſufferings, or labour, or pains, with which ſuch price, or gold tried in the fire, is obtained, *all* go to make up its value.

(90) Besides, hear the voice of the *eternal* law of God, *Levit. xxv. 24. Ye shall grant a redemption (גאולה) for the land.*—*ver. 25. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.*—*ver. 47. And if a sojourner or stranger wax rich by thee, and thy brother (that dwelleth) by him wax poor, and sell himself unto the stranger or sojourner by thee, or to the stock of the strangers family: 48. After that he is sold, he may be redeemed again (there shall be redemption for him, תהיה לו גאולה) one of his brethren may redeem him: 49. Either his uncle, or his uncle's son, may redeem him, or (any) that is nigh unto him, of his family, may redeem him; or if he be able, he may redeem himself.* *Deut. xxv. 5, 6. If brethren dwell together, and one of them die, and have no child—her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be, that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out in Israel.* Hence *Ruth* says to *Boaz*, *ch. iii. 9. I Ruth am thine hand-maid: spread therefore thy skirt over thine hand-*

handmaid, for thou art a near kinsman. Hence Boaz, ver. 13. promises to do the part of a kinsman to her ; and when, in chap. iv. 6. Boaz's kinsman says, Redeem thou my right to thyself, for I cannot redeem it, Boaz, ver. 9. said unto the elders, &c. Ye are witnesses this day, that I have bought all that was Elimelech's (God the King) &c. Moreover, Ruth (the refreshed one) have I purchased to be my wife, to raise up the name of the dead upon his inheritance. Such was the allowance of redemption of land and a man, and the allowance of children to inherit, though begotten by another, if he was of the same family ; and this granted by a law which yet enjoined a perfect and just weight, a perfect and just measure, Deut. xxv. 15. Forasmuch then as Christ was made of a woman under the law, and became our kinsman and brother to redeem them (says St. Paul, carrying on the same allusion, Gal. iv. 4, 5.) that were under the law, that we might receive the adoption of sons, he, by his voluntary condescension, bound himself to do the part of a kinsman, according to law, to redeem the inheritance we had sold for the ill-conceived pleasures of sense, and being poor could not redeem ; to redeem us his brethren, who were in bondage, and to take the poor church to wife, who now had no husband ;
for

for God was now, by her *sins*, separated from her (see *Isa.* lix. 2. and *Hos.* ii.) and to raise up a seed to God the Father by her, that he and his brethren, in his right, as joint heirs, might take the inheritance of the Father: and, therefore, 1. When God required this of Christ, he required no more than what was *in law* due from him as our kinsman, by his covenant. 2. When Christ did *this*, he did *no more* than what he came to do, namely, fulfilled *the law*. 3. When he *had* done it, God, by his *own law*, freely made, was *engaged* to let us go free, to restore our possession, and to admit us to the inheritance of children; and it is in allusion to this that we read of *the redemption of the purchased possession*, Eph. i. 14. and of being bought with a price, 1 Cor. vi. 20. Surely then, Sir, you will not say, *law* and *justice* cannot allow, when *Divine law* and *Divine justice* has thought fit to allow, a *vicarious* satisfaction and redemption; nay, when it required a **לֵנִי** a kinsman, *should*, if he *could*, redeem, when Christ did *not* fulfil the law, except he *did* thus redeem our forfeit natures and inheritance; and when the *Levitical* priesthood, the figure of Christ's, was vicarious (see *sect.* 6 and 11). No, let us say with *Naomi*, *Blessed be he of the Lord, who hath not left off his kindness to the living and to the dead.* Notwithstanding

ing this, you say, " If the Law-giver
 " should insist upon a vicarious punishment,
 " or require the innocent to die, or accept
 " the voluntary death of the innocent by
 " way of commutation for the death of the
 " nocent: this seems more inconsistent with
 " righteousness and justice, and more re-
 " mote from all the ends of moral govern-
 " ment, than simply to pardon the nocent,
 " without any consideration at all." Now
 reasoning upon the case as it *really* is, we
 find, 1. There was no *insisting*, though there
 was a *requiring in justice*, what Christ was
in justice, by his free contracted obligation,
bound to do for man. 2. That here was no
 person required to suffer as *innocent*, but as
surety for man, and as thus obliged to sa-
 tisfy. 3. That it is agreeable to *all law*
and justice, not only for Christ to suffer, and
 pay the debt, but for God to accept him as
 a *surety*; otherwise you must arraign *all*
 laws in *all* realms. 4. That it is incon-
 sistent with all the ends of a reasonable,
 moral, and methodical government, to par-
 don the guilty *without* a reasonable consi-
 deration, and, that God says he will not *do*
 it. 5. That this sacrifice, as being that of
one who could not be *holden* of the pains of
 death, *Acts* ii. 24. and by the efficacious
 merits of which men, numerous as the *sand*
on the sea-shore, should be saved, was, in
 truth

truth, *a sacrifice of a sweet-smelling savour*, Ephes. v. 2. pleasing and acceptable unto God as delicious, as fragrant odours are to *our* senses, preventing the abominable smell of sin: Yet you call it, with *uncommon* opposition to Scripture, and the common sense of mankind, “an unequitable punishment;” and say, what I aver can only make it so, “that it is not a vicarious one:” for, if death is only the *wages of sin*, and Christ bore not our sin, why did he *die*? I challenge the whole creation, and the most malicious spirit, to shew me, that it *otherwise* was due to this spotless Lamb. But why must it not be a *vicarious* offering? Because “it gives us too low ideas of the sufferings of the Son of God, as it sinks them to the pain and sufferings of a malefactor.” But why, Sir, let me freely ask you, have you at all reasoned from Scripture, when here you are directly opposing it? The Scriptures say, *He was numbered with the transgressors—He was made sin for us; for the voice of the enemy and blasphemer; for the enemy and avenger—He bore our griefs—He carried our sorrows—the chastisement of our peace was upon Him—He died for us—He was taken by force, &c.* You will say, perhaps, *He was numbered with the transgressors* in the sight of men; which was the case; though this would be enough to prove

he suffered as a transgressor, but I must add, in the sight of God too, who could not otherwise, *in justice*, see him with such on the *cross*. Thus to *low*, indeed, and to *insipid* and *tasteless*, circumstances he was reduced for *you* and *me*, and *all*: He had not whereon to *lay his Head*—He was a *stranger to his brethren*—*black for our hurt*. But consider how low a sinner stands in God's eye: sink yourself as low as you *can*, lower than this we *all* stood; and as the satisfaction a *surety* must make is in proportion to the *breach* of trust, so, before we could be exalted, it was necessary some *one* should stand thus *low* for us: and, when Christ has done it, shall I, as you have done, call *his sufferings low and insipid*, and that *idea* so which the Scriptures give me? No; though the scenes he appeared in for us were *low* and *insipid*, i. e. what would not be agreeable to our tastes, and were such as only suited one who *bore sin*, and the *evil* of sin, yet think, if you can, on the *noble* ends in view—think how wonderfully *mercy and truth* have *met*, and *kissed* each other, in this wisely disposed mediation—how consistently every attribute is displayed in Christ, and all to justify God's ways before his creatures, that he *might be justified when he speaketh, and clear when he is judged*, Psal. li. 4. Rom. iii. 4. and that all the race
of

of men might *in justice* be saved from *the wrath to come*—then think what God has chosen, *1 Cor. i. 27, 28. the foolish things of the world, to confound the wise; and the weak things of the world, to confound the things which are mighty; and base things of the world, and things that are despised, and things which are not, to bring to nought things that are; and you will call Christ the power of God, and the wisdom of God; and own this mediation of his to be as full of justice, as it is of condescension; as necessary for our justification, as they are worthy to be accepted of God: it is a humiliation Christ glories in; it is a scheme every way manifesting the unfathomable depth of the riches both of the wisdom and knowledge of God, of his unsearchable judgments, and his inscrutable ways, Rom. xi. 33; it is a stage becoming the only-begotten Son of God, and also the Divine Majesty of that Most High God who dwelt in him, to appear in.*

(91) But, secondly, you object against the vicariousness of Christ's offering; because "this notion, as it includes the imputation of our sins to Christ, and of his righteousness, or fulfilling of the law to us, supplies consequences very hurtful to piety and virtue, and some Christians have actually drawn such consequences from

“ it.” *Christian* charity, and your *own* declaration, induces me to believe this is not an error of your will: I wish your want of examining the evidence for these truths may never make it so. For, should it ever be an error of *will*, no error could be entertained in the face of so *high* an authority, and under so *many* great and terrible aggravations. For,

I. The imputation of sin to Christ is, 1. Clearly set forth in *these*, among *many* other Scriptures: *He was made sin for us, who knew no sin—Who bore our sins in his own body on the tree—Cast thy burden on the Lord—He shall appear the second time without sin.* 2. It is plain, from the *Levitical* priests and sacrifices which *bore*, and *suffered for*, sin: see this fully proved in *sect.* 10, 11, 31, 32. 3. It is necessarily implied in Christ’s death: for, as death is the *wages of sin*, and Christ had the *wages*, he had, like *Issachar*, the *burthen* of sin; and served *under* it by imputation *upon* him, *Gen.* xlix. 15. Like *Benjamin*, he bore the blame for his brethren, *Gen.* xliv. 11. See also the state of the means, *sect.* 16, 25, 27, 34, 41, 71, 88, 89, 92.

II. The imputation of *his* righteousness, or fulfilling the law, *to us*, is, 1. Most evidently declared in the law; for the *trespass offering* is *most holy*, so is the *sin offering* and *meat offering*, *Exod.* xxx. 10. *Lev.* vi. 17. so is *every thing* in the *tabernacle*, *Exod.* xxxix. 26, &c. and *every one that toucheth them shall be holy.* *Lev.* vii. 18, it is said, *If any of the flesh of the sacrifice of his peace offerings*

ings be eaten at all on the third day (on which day the true peace offering was to be no more broken, but to rise entire) *it shall not be accepted, neither shall it be imputed unto him that offereth it*; so they knew their sacrifices and offerings, as figures of Christ, were *imputed* to him that offered them *in faith*; and the Lord took particular care to let them know, whatever they had they had not for *their* righteousness but for his word, which he had promised to their fathers, *Deut. ix. 5.* They were to be *clean*, because of the atonement, *Lev. xvi. 30.* 2dly, The Prophets declare it. *Daniel ix. 24.* remarkably speaks of it as to be brought in by the Messiah, though *Abraham* is said to have it. See *sect. 69. (4).* *Isa. liii. 11.* *My righteous servant shall justify many.* *Psal. xxiv. 5.* we are said to *receive it from the God of our salvation, xlviii. 10.* therefore his *right hand* is said to be *full of righteousness*, which he deals out to believers, *cxviii. 19.* There are *gates of righteousness, lxix. 27.* to be come into, and therefore it exists *previously* to, and out of, us, *xliv. 8.* The *skies* are said to *pour down righteousness, xlv. 24.* In the Lord have I righteousness, *lxi. 10.* He hath covered me with the robe of righteousness. *Jer. li. 10.* *Mal. iv. 2.* The *Sun of righteousness* is said to arise on us; hence, *Isa. lxii. 1.* *Psal. xxxvii. 6.* it is compared to the light. *Psal. cxliii. 7.* David says, for *thy righteousness sake bring us out of trouble.* His righteousness was to be *openly shewed* in the sight of the heathen, *xcviii. 2.* *Isa. xlii. 2.* the Lord is well pleased for his righteousness sake. *Psal. xxxi. 1.* David begs God to deliver him in his righteousness—*lxxi. 16.* I will make mention of thy righteousness, of thine only—*lxxxix. 16.* In thy righteousness shall they be
exalted

exalted—cxliiii. 2. *In thy sight shall no man living be justified.* Isa. xlv. 25. *In the Lord shall all Israel be justified.* 3dly, The Apostles speak of it; hence Rom. iii. 10. *There is none righteous, no not one—* v. 19. *By the obedience of one shall many be made righteous.* Matth. iii. 15. *Thus it becometh us to fulfil all righteousness—*x. 4. *Christ is the end of the law for righteousness to every one that believeth—*iii. 21, 22. Now (but not before) the righteousness of God without the law is manifested, being witnessed (as just now proved) by the Law and the Prophets; even the righteousness of God by the faith of Jesus Christ unto all, and upon all them that believe—ver. 24, 25, 26, 27. Being justified freely by his grace, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness (and not to admit ours, or any works of righteousness which we have done, see Tit. iii. 5.) for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded; for all the world is guilty before God, and by the deeds of the law shall no flesh be justified in his sight, ver. 19, 20. The righteousness then whereby we are accepted is the righteousness of God, apprehended by faith of Jesus Christ, which is imputed to us, ch. iv. 24. which St. Paul desired, Phil. iii. 9. to have, though as touching the righteousness which is in the law he was blameless. 4thly, It is plain from Christ's being a light, a refuge, a shield, a cover (see sect. 9, 71, &c.) One under whose wings we dwell, as Boaz and Ruth, that he and his righteousness is imputed, imposed,

imposed, or put on, us, who are naked by nature.
 5thly, It is plain from his being called *bread*, and what is his *an inheritance*, &c. that what he has is *ours* if we will but apply it; *all things are for your sakes*, 2 Cor. iv. 15. See the state of the means, *sect. 71*. 6thly, It is plain from Christ's being God, for he could not want *any* thing for himself; *all* he did then was for *us*; and his *obedience*, being the obedience of God in the flesh, was of *infinite* value; therefore it was *sufficient* for *all*, and it was therefore *intended for all*, unless you will say, God provided a *means* without having an *end* to answer by it. From all this, though I could multiply my proofs, I conclude, that the *merits* and *righteousness* of God in Christ are *imputed* to us, and that we are justified only on account of our *being found*, with St. Paul, Phil. iii. 9. *in Christ*, and consequently *in*, and *cloathed with*, the bright *righteousness of God* in Christ, *who*, 1 Cor. i. 30. *of God is made unto us righteousness*, and *who was made sin for us, that we might be made the righteousness of God in him*, 2 Cor. v. 21. wherefore the law runs thus, Num. xix. 15. *Every open vessel which hath no covering bound upon it, is unclean.*

III. It is false, to all intents and purposes, that the consequences which this notion, a vicarious satisfaction, supplies, are very hurtful to piety and virtue; when it is evident, that they must of necessity owe their *being* to it, are *promoted* by it, and cannot *stand* without it. First, it is evident, all piety and virtue must of necessity owe their *being* to it: for, let me beg of you to take a view of your circumstances by nature, in *sect. 71*; you see, both you and I, and all, are prisoners and captives by nature;

nature ; *that there is none that doeth good, no, not one.* But you see *Christ, the Son,* sets us free, by a *ransom* for our lives, that in consequence of *his righteousness* we have *remission of sins*, Rom. iii. 21. and that, ch. vi. 13. being *free from sin*, we are made servants of righteousness, and are *created in Christ Jesus unto good works*—being *his workmanship* ; so that the *righteousness of God* is the *meritorious* cause of our regeneration, according to the *Psalmist*, *Thou hast quickened me in thy righteousness* ; and, if we cannot be quickened *without* the righteousness of God, much less can we *live* without it the life of God, which makes St. Paul say, *I live not of myself, but by the faith of the Son of God*, and that it is *Christ* that liveth in him. Secondly, All piety and virtue is *promoted* by it ; because, as we thus receive *life* through our having Christ, and consequently *his* righteousness in us, except we be reprobates, 2 Cor. xiii. 5. it is very plain, our movement in life must be promoted by it, as it is written, we are the *Sons of God* ; have the *Spirit of adoption* ; are *led by the Spirit* ; have *sanctification unto obedience* ; are *kept by the power of God through faith unto the salvation* ; *God giveth the increase* to us *his husbandry in Christ Jesus, sanctified, elect, and preserved*, that we may bring forth fruit as the *branches of the vine* : He, like *David*, deals among the multitude of his *Israel bread*, &c. to support them, 2 Sam. vi. 19. Thirdly, Piety and virtue cannot *stand* without it, because without it we cannot have remission of sins, and must remain *captives of sin* : if Christ is our *life*, or if the Spirit is *life, because of righteousness*, then he who has not Christ has not *life*, because he has not *righteousness*, and cannot do good any more than a *branch*

branch that abideth *not* in the vine. You may say you can; but I will not admit any proofs drawn from your present ability, because I am contending, that you owe this to your being set *free* in *Christ*, who set us all free, to admit or reject the influence of his grace; so true is this of *St. John*, xv. 5. *without me you can do nothing*, but are dead, and cannot move in spiritual life. Yet, true as it is, you boldly deny it, and would tempt us to return into our natural *Egypt*, to serve in the worst of services; to make bricks without straw; to leave the *grace of God*, which *bringeth forth fruit* in them that *know it in truth*, and to seek, without seasons, a fine harvest of piety and virtue. But, whilst I have the example of the poor diseased woman, who had spent her substance in order to remove her disorder, I shall seek, with her, to stop what other means *cannot* stop, by touching the hem of *Jesus's* garment; believing, with her, that if I only touch the garment of *his* righteousness, I shall be whole; see *sect. 71*; for the promises are *in Christ*, consequently in his righteousness, but not out of him. They *may be ashamed* therefore, *that falsely accuse our good conversation in Christ*. For hence you may observe, how unwarrantably you have rejected, in one period, what you are in vain labouring, throughout your treatise, to disprove, and what I have produced the plainest testimonies of *Scripture* and reason to ratify and confirm, throughout these sheets. See *sect. 101*.

92. But still you say *υπερ*, when applied to *Christ's* dying for us, means not *in the place, or stead, of*; when, both in *sacred*

and classical usage it is used to denote *substitution*, like our *English* preposition *for*: Why, then, must it not be construed so *here*, when *other* Scriptures lead us to give it this sense? especially *Isa.* xliii. 3. where לְעוֹלָם is used, which signifies *for*, and *in the stead of*. Nor doth *αὐτί*, you say, denote this; when it does, in some places, by your *own* concession: and, though it is construed *for*, *on account of*, &c. yet this amounts to the same thing. For, if a man pays aught *for* me, he does it in *my* *stead*, and is *my* *legal* representative, and takes *my* concerns into *his* own hands: and if he does any thing to another *in my* *behalf*, or *on my* *account*, he kindly makes *my* case *his* own, and satisfies this *other's* demands, or procures his favour, and I am discharged and accepted by what *he* does. So that your distinction between *for*, and *in the stead of*, is without ground; and, by granting the *one* to be the sense, you make good room for the *other*, as in כֶּפֶר *sect.* 61. The texts then, *Matt.* xx. 28, &c. must stand as they are, and ever remain proofs, that *Christ* gave himself a ransom *for*, and *in the stead of*, others. Nay, *Christ* calling his *life* a ransom, leads us to conceive the true sense of *υπερ* and *αὐτί*; for a ransom is always a *valuable consideration* and equivalent, given
and

and substituted *in the stead* of the party for whom it is paid.

93. You are indeed aware, that *Isa.* liii. 6. may be brought against you; and, to evade it, you say, "who knows not that " our redemption is imaged by various figurative expressions." But remember, Sir, that *figures* necessarily suppose somewhat *figured*, somewhat in the *originals* which answers to the things *alluded to*: but *healed by his stripes, washed in his blood*, are no figures, in your sense of them; and the expression, *He was made sin for us*, is literal: for Christ was *made sin for us*, otherwise he could not *in justice* have suffered *for sin*. Ask you, How? I answer, by the *imputation* of it; it was *for us* in *our stead*, otherwise *for us* is, both here and in all the other texts, an improper addition. Nay, that it was so, is plain from the expression, *He was made sin*, which implies he was not so *in himself*, but *made so*, by the imputation of *sin for us*. Taking these texts then as they stand, we ought in reason to interpret *Isa.* liii. 6. agreeably to the tenor of the rest of the Scriptures, which, as expressly as words can do it, relate to the *same* thing, and which, without understanding them of the *same* thing, cannot be made sense of: ver. 5. *He was wounded for our transgressions, he was bruised for our sins; the chastisement*
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of our peace was upon him, and with his stripes we are healed—And the Lord has laid on him (it is in the margin, *hath made to meet on him*) the iniquities of us all: you say, “that is, the sufferings.” I wonder you cannot see (for in charity I dare not say you will not see) the notorious difference there is between *iniquities* and *sufferings*; though as he suffered he had *our sin*: and I see not how you can render it, *the Lord hath made to meet by him the iniquities of us all*. But waving the common phrase of meeting *in* a place, meeting *by* him is supposing him the *medium*, the *way*, the *place*, *by* or *through* which the iniquities of us all meet; there can be *no* meeting without a place; but Christ is here said to be the *place* of their meeting: so that whilst you allow a *meeting* of them *by* or *through* Christ, or in any *other* manner, you must make Christ the centre where they meet. *Exod. xxiii. 4.* will tell you what it is to meet: *If thou meet thine enemy's ox or ass going astray, thou shalt surely bring him back to him again.* For, if the ground was the place *whereon* they met, Christ is the place *where* our iniquities met, and who, like the ark, his figure, for *our* sins was carried captive.

94. However, you say, “you are persuaded, that neither upon this, nor any
“ other

“ other part of Scripture, can this doctrine
 “ be grounded :” which, I confess, gives
 me little hopes of my success with you, and
 some room to doubt the *uprightness* of your
 intention : for, how you can reconcile this
 previous prejudice and persuasion with it I
 cannot tell. But it is enough for me to
 have proposed to you the uniform evidence
 of the plainest Scriptures against your per-
 suasion, which must have weight with every
 impartial reasoner.

95. You proceed, *ch.* 10. to say, “ the
 “ word of God gives us much more just and
 “ sublime sentiments; and shews, that our
 “ Lord’s death took its value not from pain
 “ or suffering, imputation or punishment,
 “ but from obedience and goodness, &c.”
 But, till you disprove or confront the evi-
 dence I have brought from Scripture, it is
 plain our Lord’s death must be held to take
 its value from pain or suffering : see *sect.* 71,
 91 ; and, indeed, your own reasoning proves
 it, *p.* 101 : for you are to shew, that Christ’s
 death took not its value from pain, &c. but
 from obedience : and how do you do it ?
 Why, by including his sufferings in it ; for
 his death was a *suffering*—his death was a
pain—his death was a *punishment* (see *sect.*
 89, 71.) so that you give up the point you
 are contending for. Besides, his obedience
 was *active* and *passive* for us, and was va-
 luable

luable because it was so: how you then can exclude the *passive* part of it, contrary to *Heb.* ii. 10.—v. 8, 9. I know not; for we see Jesus, for the suffering of death, crowned with glory and honour, xii. 9.

96. But “ the obedience of *Abraham* “ was a reason for bestowing blessings upon “ his posterity.” True; but it was because this obedience was manifest in his acknowledging of an equivalent, in his intention to offer his son, as one in whom *all nations should be blessed*, and, consequently, have what should be necessary to their justification. And this obedience, if we apprehend *Abraham’s* story as a symbol, according to *Gal.* iv. 22 to 28. and *Heb.* xi. will prove much against you. 1. That it is on account, or by the *obedience*, of the true *Abraham*, or *Father of the Faithful*, that his children (Christians) are blessed with justification. 2. That this obedience was represented to men in the *intended* sufferings of *Isaac*, the joy of all people, and in the pain and concern of the father.

97. And the scriptural notion of atonement will not, as you assert, admit this way of accounting for our redemption by the blood of Christ, as you may see, *sect.* 48, 61. For the Scriptures speak of a ransom or equivalent, consisting of active and passive obedience, as the ground of our redemption:

demption : for the reason is, *Christ died for us.*

Note, Repentance or renovation is a *gift* in Christ, *Acts* v. 31. and cannot be had by him that receives not Christ, and puts not on him the *new man* ; and, therefore, such a one *cannot* receive pardon.

As to finless, steady obedience, I know of *none* in man.

98. The Father of mercies was *good*, but to a sinner contrary to what you say : he needed in justice a mean to make him so (see *sect.* 86, 87.) and do not we receive all *through* this mean, *Jesus Christ*.

True holiness, besides *Christ's*, I am a stranger to. The pious *David* talked of *no* other all the day long ; and, upon full conviction, after a long search, that there is *no* other, I am resolved to follow his example. He was *accepted* who said, *There is none that doeth good*, and I trust *I shall* ; though he could say, *The Lord is on my right hand, therefore I shall not fall*.

99. You say, 107, " God wants not our
" information, our assistance, for the relief
" of the indigent, nor sacrifice to excite or
" assist his mercy." Why, then, are we
bid to pray, or to believe, or to love ? God
would not require what he wants *not*, in
order

order to *our* happiness : but he has required it, and therefore he wants it *from us* as free men severally entrusted with talents, and qualified to acknowledge him, in order to *our* being entitled to the reward of a proper use of them : for we are not enquiring what God could do *without* us, but what he wants of *us*, now that we have being, that he may, *in justice* to himself and us, make us happy. As to his needing a sacrifice, I think I have fully proved it, *sect.* 87, 88, 89. *Rom.* iii. 26. *That he might be just, and the justifier of him that believeth in Jesus.*

100. I am sorry, *p.* 168. to see the drift of your book laid open : As “ Christ’s death
“ discountenances sin, and engages men to du-
“ ty and obedience,” you approve it ; but not as a satisfying, vicarious mean, “ as the
“ example of him who was, in the highest
“ degree of felicity with the supreme father,
“ of the brightest mind by far that ever ap-
“ peared on earth ; and gives us a sense of
“ our highest perfection, leads us to account
“ true holiness the glory of our nature,
“ and convinces us of the immense value of
“ goodness and obedience ;” you approve it : but you say, 110, “ Beyond this he could
“ not carry his obedience to God, or his
“ good-will towards men :” so that we are *without* a Redeemer, on your supposition.
But

But why did not you shew the texts in the state of the means, *sect.* 71. to be spurious? Whilst these stand so conspicuously in the holy page, it will be true God carried his love and obedience in Christ far beyond your narrow conceptions of it. 1 *John* iii. 16. *Hereby perceive we the love of God, that he laid down his life for us*—iv. 19. *that we might live through him*—Christ died for the ungodly—for the sheep—and greater love indeed hath no man than this, that a man lay down his life for his friend's, as Christ reasons, *John* xv. 13. And, 2. he did God's will by law, redeemed his brethren and their inheritance, paid the price of their redemption, as in law he was bound to do by being our kinsman; see *sect.* 90. Thus he not only deters us from sin by being an example, but also by being a propitiation: He bought us to what we have, to all that grace wherein we stand, and by which only we can walk in his steps, as we can plead our sureties payment for us, and by law claim the inheritance in right of his redemption; see *sect.* 71, 90. 3. It is not, and cannot be, that any personal obedience of us should justify us. Abraham had nothing whereof to boast, St. Paul positively says, and therefore I conceive it to be now, as it always was determined, that by the obedience of One many shall be made

D d righteous.

righteous. So that the offering of Christ in active and passive obedience, for *our* sakes, is the reason and ground of our redemption: nor is *any* scheme which is different from this able to stand the test of the *least* sound reasoning, neither to bear up the *sinner* under that weight which conscience must, sooner or later, put upon his mind. It is this *Divine* scheme he must embrace to be happy, and to avoid that *bitter* remorse *all* the devices of human wisdom will infallibly betray him into.

101. But still, *ch.* 11. you claim Scripture evidence in proof of Christ's being held forth to us as an *example* only, and of its redeeming us as it *sanctifies* our minds by the *virtue* and *efficacy* of it. You urge, *Heb.* ii. 10, 11. I shall add, *ver.* 9. *We see Jesus, for the suffering of death, crowned with glory and honour, that he, by the grace of God, should taste death for every man: for, says St. Paul, it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their Salvation perfect through sufferings; for both he that sanctifieth, and they that are sanctified, are all of one.* Whence what can we infer, but that Christ, intending to bring *many sons into glory*, qualified himself for this purpose by *sufferings*, and *tasting death for every man*, and, being
crowned

crowned with glory himself, had a right to bring them to the same glory, by *sect.* 71, 90; for both he that *sanctifieth*, and they that are *sanctified*, are of *one flesh*; see *Eph.* v. 30, 31, 32. and consequently *coheirs* with *Christ*, and entitled to the benefit of his satisfaction and discharge as their *surety*. As to *Heb.* x. 11. you read (if you make a fair citation) we are *sanctified* through *the offering of the body of Jesus once* (for all, ver. 12.) so Jesus, being offered for us, and redeeming us, is the *meritorious* cause of our sanctification; and the ground of our redemption is the death or offering of Christ as a *valuable* consideration and *equivalent* for every thing offered in *exchange*, as this for every man is so, and our sanctification is the effect of it. And I cannot but observe to you, that you have mistaken the procedure in our redemption: for a *captive* must be *redeemed*, first, by the payment of his *ransom*, for and in the stead of him, before the party who pays the ransom can assign him *any* work, or direct him, or the captive can be in a *capacity* to hear, obey, or to submit to be led by him. We, therefore, the *captives* of sin, are, in the nature of the thing, first *redeemed* with the blood or death of Christ, the equivalent *ransom* for our lives, before Christ, who pays the ransom, can assign us *any* work, or direct

us, and before we the *captives* can be in a *capacity* to hear, obey, or submit, to be *led* by his spirit, as we read, *Gal. iii. 13. Christ hath redeemed us, that we might receive the promise of the Spirit through faith.* Wherefore I am bold to say, it is the *death* of Christ, his *laying down his life a ransom* for us, which is, as *all* ransoms are, the *ground* of our redemption, and the ground of our sanctification: witness *Rom. vi. 18. being made free from sins, ye became the servants of righteousness.* *Heb. xiii. 12, 13. Jesus, that he might sanctify the people with his own blood, suffered without the gate, as the heifer, Numb. xix. 3.* His sufferings, then, are the means of *every* blessing we enjoy, even of *sanctification*, for he suffered that he *might sanctify* us, consequently *without* it, as we were, he could not: wherefore sanctification is so far from being the *ground* of our redemption, that the Scriptures speak of it as a building upon the ground-work, the *ransoming death* of Christ; which makes the Apostle conclude, *Let us therefore go forth unto him without the camp* (as bearing *our* uncleanness, for none but the unclean were to go out of the camp, see *Numb. xix.* throughout). Let us go thus bearing his reproach, looking upon ourselves as members of him the head, suffering *in* him, crucified *in* him, and dying

in him, being *in law one* with him wherein was no blemish, and upon whom never came yoke. You say, in imitation of him, enduring any sufferings rather than sin against God: but I must answer, here is not a word of this. For, why doth St. *Paul* say, *let us go to him*? Is he not to be imitated without *going* to him? It is our *going* to him, and to him as having our uncleanness, and suffering *without* the camp, before we can, by virtue of his cleansing, be sanctified, and re-enter *into* the camp of God. So we read, *Heb.* ix. 14. of the *blood of Christ purging our conscience*. How? *1 Pet.* i. 2. *by the sprinkling of the blood of Jesus upon us*, unclean as we are by nature, *by the washing of our bodies with pure water*, *Heb.* x. 22. as of those of the unclean *Israelites without the camp*, *Num.* xix. Nor can you evade the proof from *Heb.* i. 3. by your very unjustifiable addition to the word of God, *by* (the sacrifice of) *himself* *he purged our sins*, for it is *by himself* in the text: whence it is evident, 1. That Christ is the *sole* and *separate* cause of the purging of our sins; so man has *nothing to do*, but to be a *patient* of this great *Physician* of our souls. 2. That they, as *all* filth, are *purged* by the application of a cleanser, namely, *his blood*, *Heb.* ix. 14. 3. That therefore we must have been deemed *in*
Christ

in Christ by imputation, as we are *by law one with* our surety, because otherwise we never could have the *blood of Christ* applied to *our sins* by Christ; for *flesh and blood cannot inherit the kingdom of God*, 1 Cor. xv. 50. We cannot have it *now*; it must have been applied to us, when he was on earth, *once for all*; for it is said, *He washed us from our sins in his own blood*, Rev. i. 5. then we must have been *in him*, otherwise he did not *wash us*: nor were the Apostles, I suppose, any more than we, *bodily bathed* in it; therefore we were there by *actual* and necessary relation to *him*, who, by *covenant*, was *our surety*, and *one in law* with us: and it is thus we are *purged, cleansed, and sprinkled, in and with* the blood of this great Name, which was *profaned and sanctified*. I conclude then, that the *death of Christ*, as a ransom for us, is the *ground* of our redemption, and that because we are *redeemed* we are *sanctified*; that when *he*, like *David*, 2 Sam. vi. 18. in the *tabernacle of his body*, had made an *end of offering his burnt offering and peace-offering, he blessed the people in the Name of the Lord of Hosts*.

102. As to the *robes washed white in the blood of the Lamb*; consider, the *covering* Christians wear is not their *own*, but of *God's Spirit and Righteousness*—wore over
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their natural nakedness as *Christ's garment, without seam*. It is *his blood* that makes them *white*, for we are come to the *blood of sprinkling, precious*, because it is an *equivalent*, which will necessarily fall *upon* the patient receiver, and *whiten* his nature, as it manifests his acquitment, and *clears* him.

103. But, *p. 118*. you say, “more particularly the sufferings, death, and blood of Christ, sanctify as an example to us.” That the sufferings, &c. of Christ have an influence, as an example to us, is true, if you presuppose us *justified* by them as a *ransom* for our redemption and restitution to the grace of God, and raised *together with* and *in* our surety, 1 *John* i. 3. to a communion with the *Divine* nature, and, *Eph.* i. 13. *sealed with the Holy Spirit of promise*. On this footing the Apostles urge the example of Christ as that after which we should walk; because, on such it has an influence: but then it does not sanctify them; the *Holy Spirit* is that with which we are sanctified, *Eph.* i. 13. *Rom.* xv. 16. and Christ, and not his example, is the sanctifier, 1 *Cor.* i. 2. *Heb.* xiii. 12. Sanctification is not in words, but in *spirit* and in *power*, *Eph.* v. 26. 1 *Theff.* v. 23. *Exod.* xxxi. 13. *John* xvii. 17. *Acts* xx. 32. 1 *Cor.* vi. 11. 2 *Tim.* ii. 21. 1 *Cor.* i. 30.

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But example only operates upon us *outwardly*, and needs a mind *free* to follow it, and *inclined* to pursue it; and that which *frees* the mind, and thus *inclines* it, is the sanctifier: but Christ's sufferings as an example only, and if it be not a ransom, cannot *free* us; and therefore doth not sanctify us; see *sect.* 88. Besides, his example cannot have any effect upon men not *previously* redeemed by Christ, not *previously* sanctified by his spirit: *without me* (my communicated strength and support, conveyed as nourishment from the vine to the branches) *ye can do nothing*, John xv. 5. What then can your scheme avail us, which supposes Christ's death the ground of our redemption, as it is a mean of sanctification, and this *sanctification* to arise to us from it as an example, when, without this, *justice* cannot bear with us, God cannot dwell with us? and, unless Christ not only died for us, but is risen again, ye are *yet* in *your sins*? when we are *without the spirit* of Christ, *without life*, because *without Christ*, and *dead* in our sins, and, consequently, can neither *see* what is good, nor be *moved* nor *excited* by it; see *sect.* 71. But, God be thanked, we are not left in this helpless estate. As God hath given us a *Mediator*, so he hath qualified him to answer the *ends* of his mediations. He hath not left us in
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the evil propensity of our nature, but hath *given us the victory through our Lord Jesus Christ*, holding him forth to us as a suffering surety; one in whom, as in a surety, we are *cleared*, and *raised* unto the *grace of God*, and exalted to a dominion *over sin*. I must shew then, that the example of Christ is not urged to men as merely acted upon by it, in those texts which you have cited in proof of it, as a sanctifying mean.

104. I. *Rom. vi. 10. In that he died he died unto sin once*; observe, *unto sin once*: what, only *once*? in your sense it ought to have been *always*, but in the Scripture sense, as a *propitiation for*, and *in the stead of*, sin. It is true, he died but *unto sin once*, ver. 11. *likewise reckon ye also yourselves to be dead indeed unto sin, through Jesus Christ*. Jesus Christ, then, is he in whom we are *dead unto sin*, iii. 24. *being buried with him*, vi. 4. *having our old man crucified together*, —7. *being many are one body in Christ, in whom ye are circumcised*. So that God exhorts them to conceive themselves (as they are in his eye, being *one in law* with their surety) *to be dead indeed unto sin*. 1 *Pet. ii. 21, 24.* urges them to suffer patiently, as Christ did, though it is for the *imputation* of crimes of which they were not *actually* guilty; for so did Christ, who bare *our sins in his own body on the tree*. But to what

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persons doth he address himself? *ver. 1, 2. to the elect through sanctification of the spirit unto obedience, and the sprinkling of the blood of Jesus, v. 8. to them who cast their care upon God,—10. who are perfected, established, strengthened and settled by the God of all grace—i. 21. who obey the truth through the Spirit—ii. 5. are built up (and do not build themselves) a spiritual house upon Jesus Christ—9. and called out of darkness into light. These might arm themselves with the like mind, by putting on Christ, the new Man, the whole armor of God; for the spirit of glory, and of God, rested upon them, iv. 14. by the laver of regeneration, and the renewing of the Holy Ghost, Tit. iii. 5. Phil. iii. 10. St. Paul, who, as I have shewn, most expressly asserts the doctrine of the imputation of our sins to Christ, and of his righteousness to us, was desirous to know the power of his resurrection, through faith of the operation of God, Col. ii. 12. and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power; which he wrought in Christ, when he raised him from the dead, Eph. i. 19, 20; not the force of his example, but the actual efficacy of his omnipotent power, which raised Christ. He sought that fellowship of Christ's sufferings, and conformity to his death,*

death, which he, under the covenant, had a right to by faith: in short, suffering and dying in his surety, he sought that sonship, and *the riches of that inheritance*, unto which God, of *his own will*, begets us, *John i. 12*; or, in other words, *effectually* to be risen with Christ, by *experiment* of his power, as God had *intentionally* raised us together with him, and blessed us, if we will not quench it, with the same spirit that raised up Jesus. The example of Christ is not therefore, in these texts, urged as a sanctifier to the *regenerate*, much less to unregenerated nature; though it was set before the *regenerate* as the *way* by which they should come to God, because they were *in Christ* the way, and not mere *spectators* of him; because they, receiving in him the *seal* of the same *spirit*, must of necessity receive the *same impression*, namely, the *new Man*. Still, you say, Christ's blood sanctifieth as an *example* to us in particular instances.

105. I. Usefulness. *Matth. xx. 26, 27, 28. Whosoever will be great among you, let him be your minister—Even as the Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many, 1 John iii. 16.* and we ought to lay down our lives for *the brethren*: now these doctrines, which oppose your strange errors,

p. 96, &c. are built upon Christ's ministering as a *servant* (which is contrary to what you say, p. 97.) unto others, and upon his giving his life a *ransom* for many, for their redemption, and of course, upon their being thus *set free*, to follow his example.

II. Love, *Ephes.* v. 2. urged upon the *same* grounds, and to men who are *quicken- ed* by Christ to move in the life of God, and *reconciled* and *sanctified by the spirit*. See *ch.* 1 and 2. throughout, and *sect.* 71.

III. Humility, *Phil.* ii. 2 to 8. The persons spoke to are, the *saints in Christ*, i. 1. to whom the Apostle wishes *grace and peace from our Lord Jesus Christ*—they in whom God had begun a good work, and would *perfect* it—persons filled with the *fruits of righteousness, which are by Jesus Christ*. To these he recommends *likeness of mind* with Christ Jesus, in consequence of the *consolation, and fellowship of spirit*, which there is in Christ Jesus, ii. 1. who (far from vain glory, and) *being in the form of God* consequently as much God as he was a servant) *thought it not robbery to be equal with God, but emptied himself* (of his glory) *and took upon him the form of a servant, and became obedient unto death, even the death of the cross*. Your making his glory the gift of the *Father*, and supposing the divinity of Christ to be *dependent*, is to set up

up an *image*, and to bring Scripture, as construed by *heathens*, to justify *idolatry*. The text makes him *equal*, for *ισοος* signifies *equal*; and the heathens thought their *heroes*, which were *made* gods, equal to their other gods, who were also *heroes*.

IV. Trust in God, 1 Pet. ii. 21, 23. See sect. 104. what persons urged to trust in God: not men *unredeemed* and *unsanctified*; no, by nature we are servants of *sin*, and *dead*, and therefore if dead men cannot trust; we cannot trust in God after his example, unless his death is *more* than an example, and our *life*; unless it is a *satisfying ransom* for, and in the stead of, us, we have no room to trust in him. To trust in God after his example, is, first, to be *without sin* after his example; and therefore, unless we are clean *in* Christ, and by *his* death, we cannot trust in God: though to such as will accept him, to such as chuse not to *die in their sins*, he is not only an *example*, but the *object* of trust: *Believe on the Lord Jesus Christ and thou shalt be saved, and thy house*, was St. Paul's advice to the gaoler, Acts xvi. 31.

V. Mortification of fleshly lusts, Gal. v. 24. *They that are Christ's have crucified the flesh with the affections and lusts*, i. e. they only who are his, whom he hath *bought* and *paid for*, and *created unto good works*. I
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know of but *one* crucifixion, that of *Christ*, in whom ye are circumcised, by the putting off the sins of the flesh, Col. ii. 11. And to suppose yourself capable of *first* killing, and then quickening, your nature, is to pretend to nothing less than *raising the dead*, jointly with this absurdity, your making a *dead* subject to act upon itself: for it is man's misfortune, that he is *dead in sin*; and yet, in these circumstances, you would advise him to *kill* what has *already* killed him. Wherefore, unless Christ has overcome sin for us, and *raised us* with him our surety, as St. Paul reasons, *ye are yet in your sins, and Christ died in vain*, and we are unable to resist, much *less* to mortify after his example, what has killed us; when in him, though *dead in sin*, we suffered for sin, and are thenceforward *dead* with him *unto* sin, being freed from it, and *alive unto God*, Rom. vi. throughout.

VI. Patience, meekness, and fortitude, under sufferings, *looking unto Jesus*—for consider him who endured such contradiction of sinners—lest ye be weary, Heb. xii. 1, 2, 3. Yes; looking unto Jesus as the AUTHOR and FINISHER of the faith, who hath begun a good work in us, and will perfect it; because, considering him in these lights, will give us a pleasant conviction, that, as what we are, we are by the endowment of him, the AUTHOR
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of *our faith*, reconciliation, life and peace, and by *his* purchase of us; so, under the right of *his* discharge of our debt, and of *his* redemption of the inheritance of grace, we know we are entitled to God's fatherly care; and, however we suffer with his *Son* here, we know we shall be glorified with *him* in eternity. But, otherwise, what would Christ, as an example only, avail us? He had the *fullness of the Godhead dwelling in him*: but does he dwell in *sinners* out of Christ? if he does, you must have more *gods* than one to suit your scheme; and you must say, they dwell in *unholy* temples of flesh; unless then you own *our union* with Christ; that he dwelleth *in* us, and we *in* him; and that our bodies, by virtue of this *union* (*for being many we are one body in Christ*) are also *the temple of God*, 1 Cor. iii. 16, 17, 19. 2 Cor. vi. 16. Christ's example will not be any motive to our practice: you would have done as well to have proposed a single man's fighting the *French* army after the example of the Duke of *Marlborough*, when he had his thousands to assist him in his enterprize. But, blessed be God, we are *one* with Christ; we have fellowship with God; and, *by his blood* that bought redemption for us, and by the *word of his testimony*, whereby we are made partakers of the *Divine nature*, we must overcome, if
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we stand in the grace we have access to through Jesus Christ, Rev. xii. 11. Rom. v. 1.

VII. Deadness to the world, Gal. vi. 14. God forbid that I should glory save in the cross of our Lord Jesus Christ, by which the world is crucified to me, and I to the world. In this text the cross of Christ is not set forth as an *example*, but as that *by* which we are crucified, the body of Christ being by imputation (see *sect.* 91 (I) and the places there cited) the body of *sins*, Colos. ii. 11. 1 Pet. ii. 24. is *destroyed, crucified, and circumcised*, by the *circumcision of Christ*; and we, as one with him *our* surety, and, in the relation of *members* to their *head*, are, as we are said to be, *circumcised in him*; which, lest we should mistake, is repeated to have been done *by the circumcision of Christ*; consequently we died *with* him unto sin, and were, as we are said to have been, *crucified together*, and made clean, that as he, the *first fruits*, was raised to the life of God, we also the rest of the *harvest*, the *branches of him*, John xv. 5. being *holy*, Rom. xi. 16. might, by virtue of our being branches, enjoy the same *light*, and the same *spirit*, and *set our affections on things above*, and grow upwards *from* the world though *in* the world; for the *seed of Abraham*, according to the *faith of Abraham*,
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die in Christ, the *seed* from whence we *all* spring; and because he died like a grain, *we*, dying in him, become, and are raised, a *holy seed*, Isa. vi. 13. For Christ is our ground and foundation; *here* we are sown; *here* we die; *here* we are quickened together with him, and enjoy life eternal under the light of his countenance: the world being made dead and impotent to such, and we dead to it, unexcited by its Sun-shine, and unmoved by its spirit. Why? Because we have the *spirit of glory and of God resting upon* us in Christ, to direct our desires elsewhere, because we have *our lusts*, that only hold the world has of us, *circumcised by the circumcision of Christ*: in short, because we are translated into *another* system, into the *kingdom of Christ, from darkness into his marvellous light*; and are under *other* influences, not under those of *sin and corruption, or the devil, who ruleth in the hearts of the children of disobedience*, Acts xxvi. 18. which we all are by nature, but *under* those of *Divine love, the renewing of the Holy Ghost, and the Lord God in our hearts*. But you, Sir, have chosen a *new* means of crucifying your affections and lusts: you have, with the *Pelagians*, found out *another* cross, in your own imitation of Christ: you glory in the *inherent* perfection of your nature, in being accepted by a just and holy

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God *without* law and justice, because without a *satisfaction* (see *sect.* 87, 88, 89. and *p.* 95, 96. of your book) by virtue of being *suspended* on the cross of your desires, wherein setting aside that you cannot *cross* your desires without God's grace, unobtainable but *through* a satisfaction, you run counter, in my eye, to St. *Paul's* request of his God, and rank yourself amongst the *enemies of the cross*, Phil. iii. 18. For, who is an enemy to a King so much as he who makes himself the King? Who, therefore, is an enemy to the *cross of Christ* so much as he who sets up *another*, in his own rectoral goodness, a certain ability in *himself* to kill his lusts, and to work out a *righteousness*, on account of which God will give him happiness, an ability that needs but somewhat to *shew* wherein true holiness consists (*pag.* 110, 111, 113. of your book) and as an example to excite to the practice of it. Indeed, either the springs by which we are carried on, and the movements we make in life, are Christ's, or else he is neither, to such, *the resurrection nor the life*, neither *the AUTHOR nor FINISHER of their faith*.

106. *We are baptized into Christ's death*, Rom. vi. 3. as you say, *p.* 122. But how? Neither the *Romans*, nor *we*, were ever bathed or dipped in it, nor even present at
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his death ; so that it remains we died, being by imputation *in him*. As to saying, it means *our* death unto sin, this will explain away, but not account for, nor be agreeable to, the expression ; for the words are, *We are baptized into his death* ; which can only be by *imputation* of it to *us*, who are immersed *in* it by water, the *sign* of it.

107. And, in the Lord's Supper, you say, "doubtless, eating Christ's body, and "drinking his blood, are to be understood "figuratively." Do you mean, that we eat the one, and drink the other, in figure ? or, that it is not true we, by faith, apprehend and receive Christ's body and blood to our use ? If you mean the *former*, it is true ; if the *latter*, you have *no* warrant for it from Scripture, for they evidently assert our *communion* with Christ, 1 *Cor.* x. 16. 1 *John* i. 3. 2 *Cor.* xiii. 14. And, when we thus have Christ in us, pray on account of what righteousness are we accepted ? Of Christ's, doubtless ; unless you say it is overlooked, and is not the reason of our forgiveness ; which yet you own it to be, *p.* 87, 91. As to the Scripture instructions being called *meat*, &c. this is far from proving we receive not Christ in the Sacrament, as we receive the earth in its fruits, because the *word, which liveth and abideth for ever*,

is by the gospel preached unto you, 1 Pet. i. 23. as a seed under a husk. In the Sacrament, then, we receive Christ as certainly by faith, as by faith we receive him when we receive the written word: and we do not, as you say then, first receive him "when we tread in his steps," but we receive him then only, when knowing and owning our inability to tread in his steps, and confessing and believing him to be our righteousness, wisdom, sanctification, and redemption, and pleading our right, by his purchase, we take him, and the quickening grace in him, with a view not apart from him, but in union with him, and under his rule and power to fight and strive against sin unto victory, and to reign with him. This is eating the body of Christ, as it was broken for us: this is drinking his blood, as it was shed for the remission of sins, both together making up the price of our redemption, which we here plead in payment for our freedom, and for the inheritance reserved for us.

108. And all this to me is a clear proof, that the *cross* and *blood* of Christ, as it is the *ground* and *reason* of the remission of sins, is considered not immediately, as you say it is, as the means of our sanctification, but as it is the vicarious, substituted offering for sin, which, by *his* suffering, like as
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the light suffers the fire, puts a bright *robe of righteousness upon* our natures, and clears them; and, being *made* known for this very purpose, *Rom. iii. 25.* we are obliged, at our eternal peril, to use it as such; which if we do, we shall be forgiven, and we shall obtain eternal life; if not, our sins will not be forgiven: we shall bear our sins, and perish eternally. For, however Christ's death was the *valuable* consideration, on account of which not only "antecedent," but also consequent blessings, even the *end of our faith*, the *salvation of our souls*, are freely bestowed upon us; yet, with respect to our interest in it, we are then only held to have it in the eye of God, when our hearts *receive* it. If we receive not the faith of *Christ crucified* in our stead, that is, for us, *sect. 88.* and making reconciliation for us by his infinite merits, we cannot, *in justice*, and therefore not at all, *receive the end of it, the salvation of our souls* (from sin) or, in other words, sanctification, which is to me a strong confirmation of the whole scheme.

109. As, therefore, our Lord's death is so plainly represented as a satisfying mean, in like manner as *Sheba's* death saved the people from the sword of *Joab*, 2 Sam. xx. 21; as we have *no* ground, in Scripture or Reason, to consider it as of *any* virtue in
any

any other abstracted light; and as we cannot be pardoned, or saved, or sanctified, because we cannot be set free from sin, unless we are *justified* by it; I conclude, it is a reason with God for the forgiveness of sins, and the donation of blessings, as it is *made* a proper mean of cleansing us from all filthiness of the flesh and spirit, by being a *valuable* consideration given for the *redemption of the purchased possession*, of all that inheritance we have in the kingdom of God.

In *sect.* 186 and 187. you most strangely contradict yourself: for you make *our imitation of Christ* (confuted in your sense of it, *sect.* 117.) and prayer, the *reason* of our forgiveness, when, at the same time, you make Christ's righteousness and death the *reason* of our forgiveness, *p.* 147, &c.

110. Judge now, Sir, whether I can look upon what you have said to be *silencing*, as you call it, all infidel objections against the doctrine of *atonement*. Suppose I had argued against some *sacred* truth, to which unbelievers, in their *uncommon* ignorance, object, would you say, I had silenced their objections? No; you must in justice say, that I had changed sides, taken the unbeliever's part, urged new objections, and, through a good confidence in the strength of my reasoning, boasted that I had set aside
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this doctrine; though, for a skreen, I softened the expression, and only said, with you, that I had “silenced the objections against it.” For, if the commander of a garrison should aim at silencing the batteries of the besieger, by this *new* method of your’s, by giving up the works they were battering, what could we call him but a traitor to his Prince. I wish, therefore, you would carefully consider, whether or no you have not been doing *so*; and take this for a certain truth, that though ten thousand objectors, backed by all the malicious spirits that set them on work, should assault the sacred doctrines of *atonement* by a *Vice-man suffering and obeying for us*, and consequently by the imputation of his righteousness *unto all, and upon all, them that believe*; yet these will stand their attacks, and make the enemy fly like stubble before the whirlwind.

“Thus,” you say, “we are well guarded *against* the dangerous error of expecting to obtain mercy by a presumptuous, inactive reliance upon the blood or merits of Christ, or by the imputation of his righteousness to us.” Now, that the Scripture recommends a *reliance* on him, as being *all in all* to us, is plain from both testaments; else, Why are we bid to *believe to cast our burthen upon the Lord*?
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Why said to be *borne by him as on eagles wings*? Why to be *one with him*, if so be that we are not to *rely* on the *blood* and *merits* of Christ, which such an union, in *law* and *justice*, makes *ours*? If it is presumptuous then to *rely* upon these, as it is an injunction of my Bible, may I never presume, by any other means, to obtain pardon, sanctity, and happiness (see this proved, *sect.* 71, 86, 101.) and this *faith* and reliance, as it entitles us to the promises, connects us with Christ, and is said to have the *salvation* of our *souls* for *the end* of it, cannot be inactive in the *members*, unless you make God the *Head* so, whose *gift* it is: and, surely, *his* gifts are not ineffectual and inoperative, but *good* and *perfect*! Happy, then, is the man who receives this *gift* as proposed to him in the Scriptures: *After* he *believes*, he is *sealed with the Holy Spirit of Promise*, as *Christ's workmanship*, Eph. i. 13.—ii. 10. As to your calling our *faith*, in the imputation of *Christ's righteousness*, a *dangerous error*, I have said enough, *sect.* 71 and 91. II. to prove it to be the doctrine of the Scriptures, and absolutely necessary to our justification, that God *might be just*: therefore let me beg of you well to consider, *Exod.* xxx. 31. where you will find there was an *holy ointment* appointed for the anointment of the Priest, *ver.* 37. *for the*

the Lord; but, that it was *death* for man to *imitate* it, or to *put it upon* his flesh. In *sect.* 71 and 91. 11. you may also see this righteousness is not wrought by this spiritual *Bezaleel*, *Exod.* xxxi. 2. nor imputed to us that we may *not* obey, but that we might thus have in Christ, thus made of God *righteousness to us*, a reason *for the remission of our sins*, that God may be *just*, and yet the *justifier of us*, and that we, being accepted of him, *Heb.* xiii. 12. *might* be sanctified and supported *under* the shelter of his wings in all spiritual life, without which sanctification and support we cannot *move* in obedience unto God: For, as *Noah* was covered in the ark that he *might* be saved, so are we clad with *the righteousness of God*, that we *might* be *preserved in Jesus Christ*; wherefore you have wholly mistaken man's circumstances. Man is not admitted to mercy *without* any respect to law and justice; for, since Christ, our Surety, hath fulfilled the law, we, one with him, have fulfilled it in him; and because we are, by his *one* offering, perfected, and set free, from the condemnation and penalty of the law; God is even *just*, as well as he is *faithful*, to *forgive us our sins*; he sees upon us what shall justify us, and can, *by law*, acquit and protect whom, *by law*, he was *before* bound to punish. And if, notwithstanding

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this, a man will seek to be justified *by the law*, and by his personal obedience, it is plain he becomes *a debtor to do the whole law*, and, as St. Paul reasons, *Gal. v. 4. is fallen from grace*, because he is fallen from that gracious connection which he had with Christ and *his* righteousness, and wherein he once stood, and only can *rejoice in the house of the glory of God*, Rom. v. 2. *Christ is become of no effect to you*, Gal. v. 4. So that if the Scriptures, or common sense, are a guard, we are *well* guarded against the dangerous error of expecting mercy by a presumptuous reliance on *any* rock but Christ, on *any* blood, merits, or consideration, but *his*: for thus, and on *no* other footing, the Scripture exhorts me say, the *atonement* by Christ's blood stands in perfect *consistency* not only with all the principles and declarations of the Gospel, I must add, with our current notions of God's justice and wisdom, and infinite dignity, but strongly enforces every command of duty, and every threatening to disobedience, as it makes us, and what, *without* it, we could not be, free to be awed by the one, and to be deterred by the other; and precludes all hopes of ever seeing God without an investiture of the New Man *Christ Jesus*, and of his righteousness, and of that love of God and our brother unto which we are sanctified, in consequence of such a
powerful

powerful investiture ; which, so far as I can see (to use your own words) is clearly and universally true of no other scheme of redemption but this. For, 1. *If ye be led by the Spirit ye are not under the law*, Gal. v. 18. *Whosoever of you are justified by the law, ye are fallen from grace*, ver. 4. 2. On your scheme, or any other scheme ; you suppose man unredeemed, unransomed, and in the service of sin, *free* to work out his salvation, to do good, and to *destroy the works of the devil*, which is contrary to Scripture, that says, *besides God there is no Saviour — without Jesus ye can do nothing —* and, that our blessed Lord was *manifest to destroy these works* ; and then it is contrary to the reason of the thing, because it is making the Devil very weak, and blind too, to let man, of himself, escape him ; and making God's assignments for the confinement of his rebel subject very ineffectual to answer the end intended by them. I say, you suppose man *unredeemed* ; because, if redemption bespeaks some one a *captive*, some other paying an *equivalent* for his *ransom*, and the *liberty* of this captive obtained by the *payment* of this ransom ; then, since these things have *no* place in your scheme, I must insist upon it, that your scheme is no scheme of *redemption*, since if it was, it must be the Scripture scheme stated in *sect.*

71. But, that it is a scheme, whose very *name* carries its confutation with it; a scheme, which, I hope, for your soul's sake, you have framed in the *dark*; and a scheme, whose parts *correspond* not with each other, as you are well apprized, in *such* circumstances, must *always* be the case.

In 190. you contradict your account in the first chapter, as you may see, *sect.* 5 to 26.

III. Because, then, our blessed *Redeemer*, having made trial of our infirmities, and bought liberty, and power, and glory, for the patient receivers of him, is exalted to universal rule in his human nature, that he might dispense them, because he appears in the real *Holy of Holies*, in Heaven, as our *High-Priest* and *Advocate*, making a *legal* intercession for us with the *incense* of his merits, and the *blood* of his sacrifice; because he is perpetually, "not receiving, but" conveying to us the blessed consequences of his satisfaction, a *legal* acquitment, and the effectual power of the *Holy Ghost*, and *peace* and *joy* to all who, as the stars, *borrow* their lustre, are content to receive their glory from *him*. By this means, the *mercy of the Lord* is set far above the sheltering light which these Heavens affords us; his *justice* is maintained with due consistency, as its demands *are* attended to, and, in the midst of
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of them, shine forth his *wisdom* and *omnipotence* in their full splendor, by a reconciliation of his *justice* and *mercy* in the passion of *Jesus Christ once for all*. Thus the love of God, manifest in the grateful practice of every virtue by all intelligent men, is put upon a proper ground, and is raised, and brought forward, by means that cannot fail of having effect on the patient receiver of these *precious things of Heaven* above; which shews, that the everlasting dominion and priesthood of Christ is a constitution most rationally, most deeply, because most justly, and yet most beneficently, contrived: and this not only as it is “the public reward and exhibition of the most consummate holiness,” I add, condescension and good-will, but also as it is that *availing* intercession, by whose *satisfying* efficacy God is disposed to mercy, and we are entitled to it; as it is the reward of *us* in the person of our *Surety*; as it is the exhibition of *our* holiness in the holiness of *him*, on account of which the reward is given to him, and intentionally to us *in* him; and, lastly, as it tends of necessity to raise, as well as “to spread and propagate,” the love of our brethren after Christ’s example, and, in proportion, to diffuse happiness throughout the whole creation of God, by transplanting us into *that* soil, and under
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the prolific influence of *those* seasons of grace which can only produce in us the *fruits of the Spirit*. For, whilst we are redeemed unto God in *justice* and *judgment*, in *mercy* and *truth*, that he may *work in us to will and to do*; and whilst we are praising him for the happy effects we feel under his saving grace, the created spirits, wondering at the wisely complicated scheme of redemption, fall down and worship JESUS, the AUTHOR and FINISHER of so much mercy to mankind; and devils, confounded to see with what due support of the Divine Attributes God hath retaken his creature, and struck with shame and remorse to see their deadly purposes baffled, by the superior strength and counsel of the *Almighty*, are forced to confess the manifested *Godhead*, and that he is *just to forgive us our sins*. Shall man then, *more* senseless than they, boldly assert, that, in the business of our redemption, in God's dispensation of his pardoning grace (I tremble almost to say it) he hath *set law and justice aside*. See p. 95 of your book.

112. How you, then, have discharged the part of a faithful *steward of the mysteries of God*, I must leave to the reader's judgment, and to your *own* conscience, to determine. For, how you have preached and explained, as you say it is a minister's
duty

duty to preach and explain, the *cross of Christ*, after the example of *St. Paul*, must appear to you, if you will but seriously consider, that you take away *all the mysteries of Godliness*; for what *mystery* is left to us, in saying God pardons us without a consideration, I see not. Add to this, that *St. Paul* preached *nothing* but *Christ crucified, God justified in the Spirit*, for us, because otherwise he needed *no* justification: but you, I must say, have, I hope in an error of your *judgment*, preached yourself, and not *Christ Jesus the Lord*.

113. What faith, then, that precludes the pleasing and necessary relations which God gives us to Christ, and detaches from it our interests in him and his merits (see *sect. 71.*) can afford the poor sinner any sort of complacency and comfort, when it leaves the unchangeable law of an unchangeable God in full force *against* us? This cannot be the *Gospel of peace*; with this faith *Jerusalem* could never be *comforted*; for, on your supposition, she is far from having *received, at the Lord's hands* (ought much less) *double for all her sins*. However, let us examine your account of it. "Faith," then, you say, "is not merely believing
" what is related in the Scriptures concern-
" ing Christ's incarnation or sufferings, but
" it is such a right knowledge, sentiment,
" and

“ and persuasion, concerning his blood, as
 “ purify our hearts, confirm our hope in
 “ God, and dispose us to universal obe-
 “ dience.” Now, in this account, setting
 aside that, *without Christ*, you unscriptu-
 rally suppose a man to have *hope towards*
God now only “ confirmed,” you mighty
 odly deny the existence of what you would
 prove to be. You say, “ faith is not mere-
 “ ly believing;” when, if there is such a
 thing as faith or belief, it can be nothing
 else but faith, or merely believing. Pos-
 sibly you would mean, it is not a mere as-
 sent of the mind, unsupported by any in-
 ward conviction. If so, you are right: for
 St. Paul, *Heb. xi. 1.* says, *It is the evidence*
or demonstration (that is, in part, *1 Cor.*
xiii. 9.) *of things not seen, the substratum or*
ground of things hoped for: therefore, it
 presupposes instruction, or a revelation of
 the things of Heaven by ideas, or evidence,
 from God, on the one hand, and an ability
 in man to receive these ideas, or this evi-
 dence of them, on the other; and is the
 middle term which confides in, depends on,
 and accepts, the things thus revealed, on
 the one hand, and thus understood on the
 other. So that faith in Christ is the hand
 of the soul, which receives him as the Scrip-
 ture or Revelation gives him, as our surety
 for sin, who offered up himself once for, or
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in the stead of, all; see *sect.* 71. It is the hand which applies *his* blood that we may be washed, and *his* righteousness to our hearts, that we may be forgiven, that God may see it, and, in the final judgment, as at the rehearsal of it in *Egypt* upon them who *know not the Lord*, may pass over us. It is the hand that takes and *puts on* the armor of God, that he may fight against sin unto victory; and, though he fall down under the arrow of death, may rise again by *the operation of God*, thus received, and sit down conqueror with Christ, at the right hand of God. Its influence may be considered,

114. I. In reference to our temper and conduct; you say, “as it leads us to a conformity to Christ,” but I must more explicitly say, as it sets us free from sin, apprehends, and lays hold of, the operative grace of God, insomuch, that it is Christ, our life, which lives in us, and, as a quickening principle of spiritual life, animates us to this or that thought or action; which makes the Apostle say, *Gal. ii. 20. that the life he lived, he lived by the faith of the Son of God, which gave him his interest in Christ*; for he here positively says, *he lived it not of himself*, as he says *2 Cor. iii. 5. Not that we are sufficient of ourselves to think* (much less to do) *any thing as of ourselves, but*

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our sufficiency is of God; for he was not under, but dead to, the law: he was married to another, to Christ, and his maintenance was from him, as a wife is from her husband (see 71) Gal. v. 18. Rom. vii. 4. It is of faith, that it might be by grace, Rom. iv. 16.—v. 5. The love of God is shed abroad in our hearts, by the Holy Ghost that is given to us—vii. 4. that we should bring forth fruit unto God—Gal. iii. 14. we receive the promise of the spirit through faith; so that we are kept by the power of God through faith unto salvation, 1 Pet. i. 5. We model not ourselves, but are modelled, since we are created in Christ Jesus unto good works by the grace of God, who gives us to partake of the anointing of Christ, and anoints us in him, 1 John ii. 20, 27; for the Christian covenant runs thus, Jer. xxx. 11, 22. I will be to you a God, and they shall be to me a people.

115. II. In respect to our approaches to God: you say, not without contradiction to yourself, *sect. 167.* “Christ is a mercy-feat,
 “ the ground or basis upon which God has
 “ fixed the throne of his grace, and, there-
 “ fore, the ground or basis of all the inter-
 “ course we hold with him, and he with us.
 “ and, as the ancient worshipper drew near to
 “ God, with such thoughts as the blood of
 “ the sin offering, sprinkled before or upon
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“ the mercy-seat, would suggest ; so we
 “ Christians should draw near to God for par-
 “ don, &c. through faith in his blood, *Rom.*
 “ iii. 25. or with such thoughts” (mentioned
 more expressly, and confuted, in *sect.* 19.)
 “ as his blood, shed for the remission of sins,
 “ will naturally suggest.” Now give me
 leave to state some things, concerning the
 nature and manner of our acceptance, which
 you seem to have overlooked, and which I
 have, to my own satisfaction, proved, in
sect. 6, 7, 8, 9, 10, 11, 21, 26.

1. The temple and tabernacle were both figures
 of the body of Christ.

2. In this temple dwelt the token of the pre-
 sence of the fulness of the Godhead.

3. To this token of God’s presence none could
 come, save the High-Priest once a year.

4. In this temple, in the holy place, *Lev.* xvi.
 3. a figure of the Holy One of God, he, who was
 clothed in holy garments, officiated in the Name
 of the Lord, and bore the iniquity of the congre-
 gation, and the judgment of the people, upon
 him, offered a satisfactory and vicarious sacrifice
 in figure, spotless and perfect in his nature, but
 bearing the sin of others, by imputation or im-
 position, upon him, and therefore receiving the
 wages of sin, *death*, and slain and suffering for
 their offences.

5. After the death of this his satisfying sacrifice,
 he came into the symbolical presence of God,
 within the veil, and fumed the sweet-smelling in-
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cense that was raised by being burned; and then brought of the blood of his sacrifice, and of that for the people, and sprinkled it with his finger upon the mercy-seat seven times, *Lev. xvi.*

6. In consequence of this he, in the stead of *Israel*, made an *atonement for the holy place*, the figure of the body of Christ, because *of the uncleanness of the children of Israel*, and for the *tabernacle of the congregation that remaineth amongst them, in the midst of their uncleanness*; no man being admitted into the tabernacle of the congregation whilst he was doing this, agreeably to what Christ says in *Isa. lxiii. 3. I have trodden the wine press alone, and of the people there was none with me.*

7. "The worshipper," therefore, or penitent sinner, came not at all *into* the tabernacle, or holy place, but was admitted into the *temple*, in consequence of what was done by the *High Priest* in the *holy place*, and the *Holy of Holies* and pleaded by him in payment.

8. The temple, in which he knew and confessed the *typical* satisfaction to be made, was the interposing *medium* or means, and not his personal qualifications, by which he drew *nigh* unto God.

9. This temple, therefore, was not only to be *looked at* as an *example* of building, but to be *entered into*.

10. And, because the Faithful *Israelite* contented not himself with taking a survey of this temple as the *standard* of all buildings, but *entered into God's gates with thanksgiving*, and *into his courts with praise*, he, by virtue of being *in* it, and under its shelter, received *the blessing from the representative of the God of his Salvation*, which
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this representative, by a *typical* satisfaction and blood, had obtained for him.

And, from these shadows of *good* things, of *better* sacrifices, of a *better* ministry, and a more *perfect* tabernacle, in short, of the *heavenly things themselves*, our inferences, Sir, must of necessity be these following :

I. That the body of Christ is to us, what the temple was in *figure* to the *Israelites*.

II. That in him dwelleth the *fullness of the GODHEAD* *bodily*.

III. That none could come directly to God but *Jesus*, our great High-Priest, in the *temple of his body*.

IV. That, in this *temple of his body*, he, who was cloathed in *holiness*, and *undefiled*, the *Name of the Lord*, who *bore our sins in his own body*, and the evil of sin, offered an infinitely satisfying, tho' *vicarious* sacrifice, namely, himself, spotless and perfect in himself, as the unblemished *Paschal Lamb*, but as a *Surety*, bearing our sins and failures by legal imputation, and therefore receiving *the wages of sin, death*, and slain and suffering the fiery wrath *for our offences*.

V. That, after the death of him, our *equivalent*, satisfying sacrifice, *he rose again*, and, having rent the *veil of sins in his flesh*, went up into the real *presence of God*, and tendered the sweet-smelling incense of his all-sufficient merits, which arose from his suffering the fiery wrath of God, and *sprinkled the blood* of his sacrifice for sin *seven times*, that is, satisfactorily and abundantly for all.

VI. That,

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VI. That,

VI. That, in consequence of this, he made an atonement for himself as our *Surety*, that, like the *tabernacle*, had remained in the *midst* of our uncleanness, made *his* by imputation, and reconciled us *in the body of his flesh*, none of the people being *with him*, Isa. liii. 3.

VII. That, therefore, the worshipper, or penitent sinner, comes *not* into the *tabernacle* of *his* body presumptuously to offer what he *only*, by his Divine nature, is qualified to offer, but is admitted into a *communion with the temple of the body of Christ*, in consequence of *what* was done by Christ in the true holy place of *his* body.

VIII. That the *temple of the body of Christ*, in which a man knows and confesses the real and adequate *satisfaction* to be made to God *for him*, and not any *personal* qualification of man, is, that *interposing medium* or means through which he must *draw nigh*, as it is that by which he is *made nigh unto God*, dwelling *bodily in Christ*.

IX. That this *temple of the body of Christ* is not only to be *curiously* eyed at a *distance*, because it is not only held forth to us as an *exemplar* of what we *ought* to be, and by which we should *model* our conduct, but is also to be *entered in* by us, John x. 9. as the *house not made with hands*, that we may be sheltered from the storm and tempest of judgment in the day of visitation.

X. That, because the faithful *Christian* contents not himself with *looking* at Christ as an *example* only, but *enters into* him, the *door and gate of righteousness*, John x. 9. Isa. lx. and into *communion* with *his* body, he, by virtue of such *communion* or *incorporation*, for *being many we are one body in Christ*, receives the *investiture* of a glorious
righteousness,

righteousness, and the blessing from this High-Priest of his profession, who, by a *satisfying* sacrifice, has obtained it *for*, and *in the stead of*, us.

116. Whence we see, that “the antient wor-
 “shipper drew near,” not “with such thoughts
 “as the blood suggested,” according to your ac-
 count of it, confuted *sect.* 19. but with *faith*, in
 what the *Israelites* saw in *figure*, in the blood of
 Christ, shed and sprinkled by *another* for him.
 Nor could he draw near, under the law, to the
symbolical presence of God; there was a *veil*, em-
 blematical of sin, to be *rent*, which none did or
 could *put* aside but the *High-Priest*: and, if he
 owned it not put *aside* by him, it was *not* rent *for*
 him, and the presence of God was *not* to be come
 at. Wherefore, if we confess not that Christ rent
 this veil of sins, which *separated* us from God, in
his (and not in our) *flesh*, the way to God is open
 to *none* of us; and such a man is a *stranger*, an
alien, an *outcast*, *without* God, because *without*
Christ in the world. The blood of Christ, then,
 must be considered as the *medium*, not only
 “through which our minds should look to the
 “throne of God,” but *through* which, *in* which,
 and *on account of* which, as an *equivalent* satisfac-
 tion, our persons, prayers, &c. are accepted. 2.
 As the throne of God is *in* Christ, as well as “fix-
 “ed *upon* Christ,” none can see God but who are
 members *of* and *in* Christ. 3. His righteousness
 must not *only* be considered as the “most perfect”
 and exemplary, but as the *only perfect One*, in op-
 position to any *other* righteousness *falsely* so called,
 and as to be *put on* by us *previously* to the *remission*
 of our sins, that God *may be just*, and yet our
justifier,

justifier, Rom. iii. 26. 4. It is not man "that sets this *medium* before his eyes when he draws "near to God," but God that *declares* it, and sets it forth as the *light*; and, it is not exhibited before us "as a character of spotless virtue" only, nor are we accepted because we *previously* imitate it thus set before us: no; it is exhibited as that wherewith we must be *clothed* in God's *kingdom*, as with *light* in this earthly kingdom, *previously* to our *moving at all*, or *seeing how* to move in spiritual life. 5. "The image of the Son of God upon "our hearts" is not, in *your* sense of it, the reason of our acceptance, because you declare against the *imputation* of the image, p. 98; and, where it is *not* by imputation, it *cannot* be at all, because it is an image existing in *another* subject: for, as your meaning must be, that God can be pleased with nothing more than seeing the image, the copy of his Son, as an example upon our hearts; so, because this absurdly presupposes persons (found by Scripture, and by experience, dead in trespasses) *previously* to their justification, or spiritual quickening, to be qualified to work within themselves what shall justify them, I must deny this to be the reason of our acceptance; for, though I read, *This is my beloved Son, in whom I am well pleased*, yet I find not this is the image of my image, in which I am well pleased. As far as I see, to support this notion, Sir, you must assume to yourself a creative power, and imagine you can act before you can, with any reason, be supposed to have existence in spiritual life. But why, Sir, will you do this in the face of so many absurdities? when the unalterable law of God is, that the imitator of this holiness, when he imitates it with a view
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to be accepted by such imitation, shall die without mercy, *Exod. xxx. 31.* Besides, what saith the Scriptures, *In the Lord shall all the seed of Israel be justified, and shall glory* (but not out of him) *Isa. xlv. 25.* *I am the Lord---and my glory will I not give to another, neither my praise to graven images, Isa. xlii. 8.* *Besides me there is no Saviour, xliii. 11.* *Phil. iii. 2.* *Beware of dogs---for we are the circumcision, which worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, though I might, touching the righteousness which is in the law blameless.* How you, then, could be led to set up an *image graven in the flesh*, and to give the glory to it, I know not. But I hope you have overlooked those Scriptures; then, Sir, and then only, you have *excuse*.

117. In drawing thus near to God, with a heart *cleansed* from all sin, we gain not only a “*double advantage*,” as you say, but *manifold* and innumerable benefits and blessings.

(1) “We contemplate,” as you rightly observe, “the surest pledge, and strongest confirmation, of the love and mercy of God to us;” but then you limit them: you say, “they are for the encouragement of our faith and hope, that our sins are pardoned, &c.,” when you should, I think, have said, they are for the raising of our faith and hope, as without this love and mercy they could not exist: for we read, *God (that will not give his glory to another)*

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gave him glory *that our faith and hope might be in God*. And, of a truth, appeareth it not from the sense of the Scriptures cited in this letter, that it was God's greatest glory to manifest his wisdom in the reconciliation of his justice and mercy, that he might consistently display his love to man? Yes. Indeed, man seems to be the object of all the regard of the Almighty, and the exaltation of our *degraded* nature into an union with the Most High, to be the concern of our *Maker*: what he has done or promised is to make man happy; so that we cannot contemplate these manifestations of a kind but just God, without perceiving our interests in him. However low we are in ourselves, we see ourselves exalted by grace in Christ, who for our sakes *became* poor. We rejoice in Jesus Christ, and in the *communicative* nature of his infinite merits and grace, and under the rule of this *King of Kings*, and *Lord of Lords*. We boast in *nothing* but in that *mediation* by which we are accepted, and through which we are sanctified, daring not to put *any*, no not the *least*, confidence in the flesh; for we are aware, that such a man becomes obnoxious to that *terrible* denunciation in *Jer. xvi. 5*. *Cursed is the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord*. We know whom

whom we have believed, and chuse not to be as the heath in the desert, but like the tree planted by the waters, that shall not cease from yielding fruit. Alas, Sir! I am naked without him, and would fain have you turn your eyes upon yourself to see whether you have a covering of your own works, or are not my brother in this: I wish I could, and I hope I soon may, call you my brother in another respect, as a fellow citizen of Christ, *the city of the Lord*.

118. (2) "Thus," you say (145) "we shall lift up our souls unto God, charged with ideas of the most perfect duty and goodness; which, if our hearts are properly seasoned with them, will dispose us to a conformity to them, or change us into the same image." Now, Sir, this will shew us what man *ought* to be. But, when we look into our earthly tabernacle, where can we find a consciousness that we have acted according to those ideas of the most perfect duty and goodness? To our shame be it spoken, our accounts will soon *shew us the debt is great, infinitely great on our side*. Our hearts, therefore, being "seasoned with those ideas," will not avail us, as you say it will: where is our power to do the good we see? Is there no law in your members? There is mine, and, I be-

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lieve, in every natural man's : who then shall make me dead to this law, and smite his *rod* upon this *sea* of wickedness, *after the manner of Egypt, to break this yoke off us*, Isa. x. 26, 27. Man has obeyed sin, and sold himself for nought, and is sin's captive till redeemed : take away redemption, which, I must frankly say, *your* scheme does *to all intents and purposes*, and these ideas will serve a man only as so many memento's of what he *ought* to be, of what he is *not*, and of what he *cannot* be till he is redeemed. " Still," you say, " every part of our duty " is absolutely necessary to our happiness : " then, Sir, either you and all are *righteous*, or you and all are *lost* for ever ; the pardoning grace you mention can now do man no good : all is absolutely necessary, because pardon, in your sense of it, cannot convey *merit* or *obedience* to us : but point me out the man that works it ; if you cannot, some man must do it *for all*, upon your *own* principles, or all are *lost, irrecoverably lost* : and you can shew me none ; your heart will tell you, you are not the man, as it must tell all that enquire of it : there must then be *imputed* obedience to make up for *our* failure, that we *may* be saved. How unfit, therefore, your sentiments for your subject ! for you see they necessarily lead to the very truths you are contending
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against. Indeed, the advantages, you would, under this head draw from coming to God through the blood of Christ, are but imaginary; they never can be obtained by man, unless Christ's offering is, what I have proved the Scriptures speak it, in other words, *all* that you, I think, deny it to be, *satisfactory* and *meritorious for us*. How much the Scripture account of these advantages is unlike to your's, will appear from reading St. *Paul's* rehearsal of them; in the first and second chapters of his epistle to the *Ephesians*, to which I refer you. And how much more suitable to the nature of the thing is Christ's account? They who walk in the light *fall not* (willingly) and when they do fall, they see *how* to rise, and will be cautious how they walk in such a place amongst such stumbling-blocks; the more cautious, as they advance in growth—*Little children* fall often, *men* less frequently in this world; and this is the case in the kingdom of God—God's power is manifest in *our weakness*; and, did not men want *evidence* of their weakness, I leave you to judge how they would *boast*, when even now some are so blind to their own *unworthiness*, as to think they stand in no need of *another's* merits or abilities to save them. To come unto God by the *blood of Christ* is to come unto him in such a way
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as naturally suggests to us the accepting of the *Father*, the satisfaction of *Christ* for us, and the sanctification of the *Spirit*, promised to those who believe; for it suggests not, as you say, "that purity and "holiness" which you suppose to be "the "principle and rule of our whole conduct," but that display of love on the part of God, by which we are saved, and that promise of the *Spirit* which the Apostles make, contrary to your notion of the principles of our actions, the spring of all our movements in life, for *Christ is our life*, we are *led by the Spirit*.

119. And, (2) yet you would say, St. *Paul*, taking his images from the *Jewish* worship, considers this advantage of drawing near unto God by the blood of Jesus, *Heb. x. 19—22.* whether with any truth, judge you yourself. For, 1. The *Jewish* symbols figure out Christ, in whom a satisfactory equivalent was paid by way of ransom for us, as the only ground of our acceptance when pleaded by us (see *sect. 116.*) 2. St. *Paul* had before-hand shewed, that Christ's sacrifice was a *sacrifice for*, and *in the stead of*, *our sins*, ver. 12. that by *one offering* (and consequently by no additional offering of man's mis-called merits and obedience) he had *perfected* for ever *them that are sanctified*: and, xvi. 19. that we have a
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hope set before us as an anchor of the soul, sure and steadfast, which entereth into (and of course is connected with) that (scene of action which was done in our favour) which is within the veil, &c. and, after this, he concludes thus, Now where remission of these (sins) is, there is no more offering for sin — Having therefore brethren (through this assurance of remission of sins by this offering for sin) boldness (or liberty, what before we had not) to enter into the Holiest (Heaven, whither the anchor of our hope reacheth) by the blood of Jesus (there pleaded as in the Holiest) by a new and living way, which he hath consecrated for us (made holy for us, and in our stead, as being only our forerunner, and consequently having more to come the same way) through the veil, that is to say, his (and not our) flesh (in which the veil of sin was rent) and having an High-Priest over the House of God (into which we are builded upon the foundation Jesus Christ, for an habitation of God through the Spirit) let us draw near with a true heart (not let out to self, or the world, but given and resigned to God) in full assurance of faith (in that within the veil, whither this anchor of our hope entereth) having our hearts sprinkled from an evil conscience (or guilt, by the blood of Christ, received by faith and patience) and
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our bodies washed with pure water (as the Jews were typically with the imposition of that righteousness which is as the sea)—*Let us hold fast the profession of our faith* (as the Scriptures, and not mens darkened minds, propose it to us, as an active, quickening faith, rooted in *knowledge*, and working by *love*) *without wavering* (one tittle from them, unstirred by the destructive blasts of worldly spirits, for he is faithful, and will reward us as we build or stumble upon God's precious *Stone* Jesus Christ—*and let us consider one another as members one of another* (only as being by imputation members of one body, even of Christ) *to provoke unto love and good works*, that each member, moved by *one hope*, and led by *one spirit*, may work, in his peculiar station, to *one end*, the edification of the whole under the guidance of one *Head*, even Christ, Eph. iv. 16. *from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of the whole.* How sorry am I to see you, who call yourself a Minister of Christ, are desirous to cut off from our interests in, and connection with, this *Head*, by denying our *fellowship* with the merits and righteousness of
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our dear Redeemer : because, must it not argue a man's inattention to his great and chiefest good, as well as betray his ignorance of the natural means of supporting life, when he would propose to maintain the life of a body or member independently of its communion with its *head*, from whence, according to the nature of things, it must of necessity receive them. If these things are so, then I conceive it lies upon you, henceforward, to discountenance what only stands upon such untenable ground ; for, if members must be *dead* that are cut off from a communion with their *head*, and ever disqualified from raising themselves ; then your detaching men from an interest in Christ's merits, is making them dead eternally.

120. You must also own, Sir, that your supposing " asking in his Name," means our " asking as his sincere disciples and followers," without any respect to its sanctifying efficacy with God, is not to be justified : for, unless the *dead* can be sincere, or follow at all, or move otherwise than they are moved, you predicate of them an evident contradiction. Asking *in his Name*, then, will always mean our supplicating the Father as members of Jesus Christ, in and for the sake of him, as he is the *Name* above every name, being the *Lord God omnipotent*, and an infinitely satisfying media-

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tion. I must beg, on this occasion, to refer you to the Prophets, where we find God said to be merciful to man for his great *Name's sake*, and men said *to walk in the Name of the Lord their God*. For this proves, that this phrase bespeaks as much our connection *with* and *in* him, and with and in whatsoever things were done by him for our justification, as *walk in the light* bespeaks us in the light.

121. Your last paragraph, therefore, will hardly need a particular reply: for, when you consider seriously how you have not, without great boldness, set aside the *intercession* of Christ as intercepting the blow for us, and interposing his merits to cover our sins, which, I have shewn, is so strongly insisted upon in Scripture, you cannot, I think, believe, much less solicit others to believe, that “happy is the man who forms
“ his principles and temper upon the blood
“ of Jesus, as a perfect model only;” according to the Scripture account, he is the most mislead and ungrateful man living, because man cannot form his *own* principles and temper: the *formation* of man belongs not to man, but to God; this would be to make contrary to all reason, the *subject* to be formed, and the *former* the same: and the holiness of our *High-Priest* is not to be imitated by us with a view of being accepted

cepted by it ; it is the law of God, that such *shall die*. And, when a man sees his infinite demerits, the infinite justice of God, who will not clear the guilty, and his infinite power to punish the wicked, say, whether this man is happy ; whether his contemplation of the most perfect virtue or goodness, wherein he knows he has so notoriously failed, can make him happy ; or rather say, would you describe the most miserable man alive, it should be by saying, his case was that of the *Jews* ; *God was not for him*, he was *without Christ* in the world—without his merits about him, keeping him as a memento of what he is not before his eyes (which cannot see it, unless the *dead* can see) instead of taking him into his heart to supply his wants, and to perfect him for Heaven. A sober and dispassionate mind cannot conceive any circumstances so piercingly painful to his soul and body, whilst, on the other hand, there is such unspeakable comfort arises, from a consciousness that *Christ is God* ; that his merits are, therefore, of *infinite* availance, and that my soul has an interest *in* them, so as to have them made over to my use, that, with all the strength of my scanty imagination, I cannot conceive any circumstances so agreeable, nor any happiness but this founded on a rational and everlasting ground ; for

human nature, without this infinite worth put upon it, is far beneath our most unworthy conceptions of it, and unentitled to the least of mercies.

122. Excuse, nay commend me, Sir, when these things are so, if I have endeavoured to vindicate, from your exceptions, the things I hold to *belong unto my peace*; if I cannot, without cause, part with those merits which I look upon to be my *right* and *lawful* heretage. Had you an estate upon what you thought a good title you would try it; and I cannot see, upon cross-examining your witnesses, that they either agree with reason or nature, or amongst themselves, much less with the Divine Laws and Statutes. The principles I have gone upon are mostly your own, as the texts I have used are mostly of your own citing; from which, as far as I can see, I have fairly proved that common right of Christians in the propitiation of our blessed Lord, against which, who would think it, you, under the name of a *Minister*, have argued. Sometimes, indeed, when I could substitute more rational premisses, or bring further evidence in my favour, from Scripture, I have done it. And, as the matter in hand is of such great concernment to the world in general, being nothing less than an enquiry whether Christ did, or did *not*, redeem us; whether

whether he did, or did *not*, make our case *his*; and, lastly, whether, on account of *his* payment, we are, or are *not*, set free; so, as a Christian, I require you to do what, as a *Minister*, you are bound to do, for the peace of my own, as well as others souls, to signify any objections you have against my conclusions concerning these truths. If I have reasoned from premisses not given me in Scripture, and not countenanced by nature, or, if the inferences I have drawn from them stand not in proper connection with my principles, be sincere, and tell me as freely as I have told you. If your intention is, as you say it is, “upright,” you must do it: an “upright intention” will never leave the faith of Christians unsettled, but will support its sentiments by Scripture or Reason; or, when this is not to be done, will honestly recant them; apprized, however, narrow minds are suspicious of drawing shame upon them by such acknowledgment, that shame can never, with any propriety, belong to him who, in the honesty of his heart, seeks to be informed, and only errs for want of information. Besides, Sir, hundreds may read your book, and imbibe your tenets only because they are in print: and, should these have fallen off from the faith through your means, and continue in their belief for want of your recantation,

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I dread to think what a heavy burden you must one day bear *for* those misled souls. As, therefore, it is but charity in me to caution you against the danger, it is but reasonable for you to defend yourself; or, if you cannot do it, it is but honest to own your mistake, and that *Christ died in the stead of us*, and is *our wisdom, righteousness, sanctification, and redemption*. And, as to my part, the same spirit that led me to write these sheets to arm you against those pointed arrows of doctrine, which were first shot from the quivers of *Arius*, who denied Christ to be the *supreme God*, and of *Socinus*, who denied he suffered in the stead of us; this same spirit, I say, will lead me to glory in your acknowledgment no otherwise than as it brings you to Christ, the *Power*, as well as *Wisdom, of God*, and to *know the Grace of God* in truth, and as it undeceives them who may have come too hastily into your way of thinking. Nor let it be thought a justifiable reason for your silence that I conceal my name; for I have not put on a cloak to act a base, unworthy part: I have endeavoured indeed to cast down your high thoughts, but to exalt your person; for to be one with Christ, who is one with God, and thus to receive his impressed image on our hearts, is an exaltation so great, that it is beyond our ambition

bition to aspire higher. My intimations, therefore, being those of a friend, desirous to acquaint you with the wisdom and power of the Gospel, and zealous for your happiness, as well as for the propagation of the knowledge of the *mystery of God, and of the Father, and of our Lord Jesus Christ*, I must, in the name of all Christians, expect, from your upright intentions, either your further exceptions, to which I promise you, God willing, a candid reply, or your fair and honest recantation. A sincere and upright Christian cannot ask *less*, and you cannot, in justice to yourself and the world, but do the *one* or the *other*. One of us must be mistaken; one of us must see these things in a different light: and, I protest to you, I have used none *other* than that which God has given me in the Scriptures, which shews this sacred doctrine of *atonement* in the colourings I have proposed it. Search then the Scriptures, and compare Scripture by Scripture, you may see what difficulties *Socinus, Foster, &c.* labour under for want of it, and the advantage I have got from it. And if you are blest with the sense of feeling your wants, and hunger and thirst after what you therefore want, the renewing means of God; if you seek acceptance of God, and a light to enlighten your understanding to shew you how you
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may be accepted, and a spirit to give you a new life unto God ; and, lastly, if you seek these in the Scriptures, where this Divine Light and Spirit first manifest themselves to us, and, by the faith of this their wisdom, then manifest themselves, and their power, unto our hearts, that they may be glorified in us, and we in them, I doubt not but that, upon a review of the passages in the Scriptures relative to the point in hand, as well as by reasonable induction, you will come to the knowledge of the things which belong unto your peace, and be changed, by *the powers of the world to come*, into that one image wherein alone God can delight. This is my hearty desire, as it is the end proposed by the labours of one who cannot deny Christ to be the supreme God, and his offering to be meritorious and satisfactory for, and in the stead of us ; and believers, to have a saving interest in Christ's imputed sufferings and obedience, renovation and victory unto life under his shelter ; because, *in nothing terrified by his adversaries*, he is

PHILO-BIBLOS.

F I N I S.

E R R A T A.

PAGE 17. l. 11. after *blind* read *broken*.

P. 21. l. 15. after *feasts* read *and*.

P. 25. l. 25. put a Colon [:] after *No*.

P. 40. put from l. 22. *altar* to *mercy-seat* in a parenthesis.

P. 42. l. 25. for *brought* read *made*; and l. 26. add *v. 13*.

P. 44. l. 17. prefix 23.

P. 45. l. 10. omit the stop after *obtained*.

P. 53. l. 14. for *Christ* at the end read *God*.

P. 56. l. 25. after *Hebr.* read *ix. 7*.

P. 67. l. 1. read *call* for *calls*—l. 5. for *connect* read *connects*.

P. 76. l. 29. after *and* read *the*.

P. 78. l. 5. after *as* read *a*.

P. 86. l. 5. for *they* read *men*.

P. 87, & seq. for *MEAN* read *MEANS*.

P. 91. l. 3. for *iniruity* read *iniquity*.

P. 92. l. 10. after *transfer* read *of*.

P. 97. in the last line, instead of *i* read *it*.

P. 126. l. 2. for *us protecting* read *protecting us*:

P. 134. l. 5. add *Dan. ix. 24, 48 (16)*.—l. 13. for *are* read *is*.

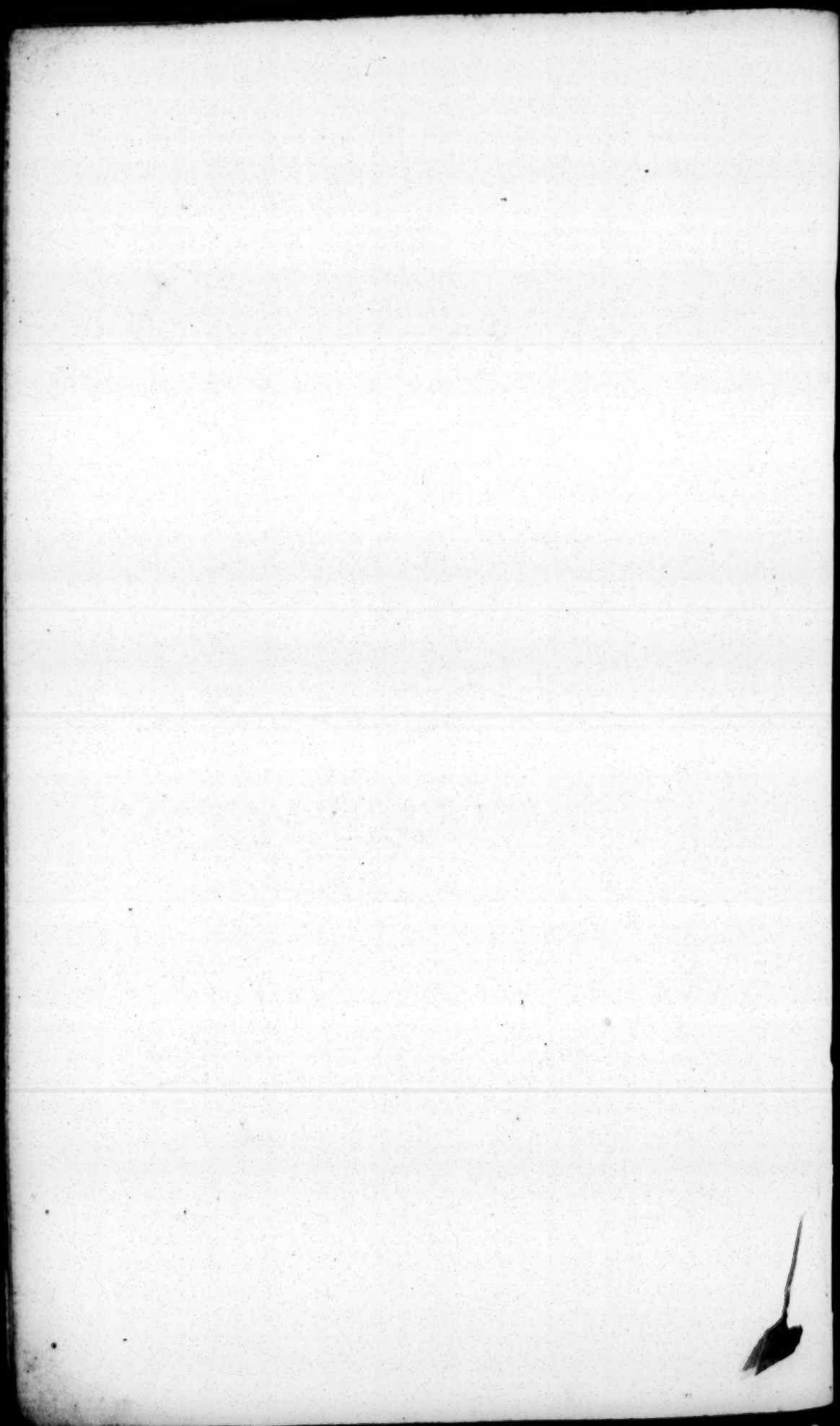
P. 136. l. 3. after *brought* read *in*—l. 5. for *texts r. text*.

P. 144. at the bottom of the first column, after *John* add *iii. 36*.

P. 151. l. 13. in the last column, after *John* add *xv. 1*.

P. 153. l. 19. after *Gen.* in the last column, add *xlix. 11*. and after *Rev.* add *i. 5*.

P. 185. at the bottom, for *bonds* read *a bond*.



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is my hearty desire ; this is the end proposed by my labours, to make *you* a partaker of our faith and joy *in these last times*. For I cannot deny Christ to be the *supreme God, equal*, and of one *undivided* substance with the *Father*, and of course his offering to be divinely meritorious and satisfactory for, and in the stead of us ; neither can I deny them who *believe* their justification already wrought out by Christ, our *kindred God*, above 1700 years ago, and not *remaining* to be accomplished by any act *of or in them now*, to have a real and saving interest in his *imputed* sonship, sufferings and obedience, and daily renovation of mind here, and in the end victory unto life eternal under his shelter, when he shall “ shake not this earth only, but also heaven” because in *nothing terrified by our various adversaries*, I am, by the grace of God, a lover, tho’ a too *cold* one, of the *Lord’s* word, that teaches these sublime truths. And tho’ I am ashamed of the poor defence they have received from me, I am not ashamed, as I have been called upon to do it, to bear *my testimony* to their truth, and to subscribe myself, with my prayers to God for *your* acknowledgment of it, that you may be found in the *white robes* of the *Lamb*,

S I R,

Your very ready Servant in the Lord,

London, Feb. 28, 1756.

HENRY LEE.

F I N I S.